

מִשְׁכָּה m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύσιον. Vulgate *ligurius*, Germ. *Spal*.

לִּתַּע an unused root, i. q. לָעַג *to bite*, whence מַלְחָמוֹת *teeth*.

Lin. מִשֵּׁן; Arab. **مِسْم** to be fat. מִשֵּׁן; **نورج** a threshing

וַאֲמָ; שָׁמַם and שָׁמַם to be opposed to; יָמָם and יָמָם the mark of the plural; comp. the roots קָנַם, קָנַם, קָנַם, קָנַם. More rarely with יָ see p. ccccxii, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

מָּ pref. formed from מָּ *what?* where see the note.

מָּ pref. i. q. מָּ, which see.

מָּ Chald. i. q. Hebrew מָּ *what?* and also without an interrogation, מָּ *that which*, Ezr. 6:8.

מָּ m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מָּ.

מָּ—(1) subst. m. *strength, force*, from the root מָּ No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מָּ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מָּ; Job 35:15. Hence—(a) מָּ with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מָּ even to force, i.e. in a very great degree; *very*, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; *quite, altogether*, Ps. 119:8; *too much*, Isa. 64:8.—(c) מָּ i. q. מָּ but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) *very, exceedingly, greatly*, added to adjectives and verbs, as מָּ טוב Gen. 1:31; מָּ יָמָם 12:14; מָּ הִרְבָּה 15:1. Emphatically doubled מָּ מָּ Gen. 7:19; Nu. 14:7.—Ps. 46:2, מָּ מָּ "he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(b) *quickly, hastily*, which is also connected with exertion of strength (compare Germ. bald, from the Lat. *valde*, and the Lower Germ. *swieth*, Anglo-Sax. *swithe*, *very*, Germ. *geschwinde*), 1 Sam. 20:19, מָּ "go down quickly." Vulg. *festinus*.

מָּ constr. מָּ f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ἑκατὸν, Syr. ܠܬܐ]. It is prefixed to substantives in absol. and constr. state, מָּ Gen. 17:17, and מָּ 25:7; it is more rarely put after them, and this is only in the later books; מָּ 2 Ch. 3:16. Dual מָּ (contr. for מָּ) *two hundred*, Gen. 11:23. Pl. מָּ—(a) *hundreds* more than one; hence with other numerals מָּ "six hundred," Ex. 18:37; מָּ "eight hundred," Gen. 5:7, etc. Once—(b) *one hundred*, as if *centena*, 2 Ch.

25:9 (compare verse 6). A less common form is מָּ (read מָּ), 2 Kings 11:4, 9, 10, 15 (compare Arab. مائة).

(2) adv. a hundred times, Prov. 17:10; constr. מָּ id. Ecc. 8:12.

(3) *the hundredth part*, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מָּ. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מָּ Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָּ Ezr. 6:17.

מָּ once in pl. מָּ m. *desires*, Psal. 140:9. Root מָּ No. I.

מָּ for מָּ, commonly contr. מָּ (which see) a spot, a blemish. Dan. 1:4 [כִּי]; Job 31:7.

מָּ Milêl (from מָּ as if *quidquid*).—(1) *any thing whatever*, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, מָּ לא *nothing*, Deut. 13:18; מָּ id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מָּ לא *not even any thing*, Gen. 39:23.

(2) *in any way* (irgend, irgenwie), at all. 1 Sa. 21:3, מָּ אֵישׁ אֶל יָדַע מָּ אֶת־הַדָּבָר "let no one know at all of this matter."

מָּ pl. מָּ Ezek. 32:8, and מָּ m. Gen. 1:16 (from the root מָּ).

(1) *light, a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מָּ see under that word. מָּ the holy candlestick, Nu. 4:9, 16. Metaph. מָּ עֵינַיִם the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מָּ f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidtsch). Vulg. *caverna*. Isa. 11:8. It may also be for מָּ, מָּ, מָּ, cavern, מָּ and מָּ being interchanged.

מָּ dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מָּ No. II. It differs from מָּ which see.

מאונין Ch. id. Dan. 5:27.

מאיות see מאח No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת שם *food for fire* Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. سِكَاك spoon.

מאח an unused root; perhaps *to stain, to disfigure*, whence מאח, מאח which see.

מאחצים (from the root אץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כָּל־מֶאֱחָצִים "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32.

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. מָן Dan. 5:2, 3, 23.

In Targg. also defect. מן, Syr. مَان. It appears to be for מאנה, from the root אנה No. II. Arab. اَنْى Conj. IV. to hold, whence مَان a vessel, מַן a ship, see page LXIV, A.

מאן not used in Kal, to REFUSE, see the verbal adj. (Syr. مَان, always impers. مَانِ I am wearied; Aph. to cease, to leave off. Cognate is מַנֵּעַ, see אמן p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם־מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאס [see note after No. 2]—(1) TO REJECT (opp. to בחר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בחר 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samue 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by ב Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מַאֲסָת מַאֲסָת a spiteful tribe, Eze. 21:18. Inf. מאס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, מַאֲסָת *contemned, to be contemned, rejected* (for impiety).

II. מאס i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מַאֲסָת = מָסַס, and מאס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֲסוּ כְמוֹ־מַיִם "let them melt away like water," i. e. perish. Job 7:5, וַיִּמָּאֲסוּ עוֹרִי רִגְעוֹ וַיִּמָּאֲסוּ "my skin heals up and (again) runs with water."

[Note. In Thes. מאס is given as one article; the meaning here assigned to מאס No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4.

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפלה fem. *darkness of Jehovah*, i. e. thick darkness, from מאפל and יה = יָה (like שְׁלֵה־הַיָּה Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאֲפֵלָה "a land of thick darkness," used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמוֹת, and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מרר to be bitter, sour; compare מאס, and מָסַס (Arab. مَار)."] Thes.]

HIPHAL המאיר, perhaps i. q. הַמְרִיר (compare מאס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סֵלֶן מַמְאִיר "a thorn which causes pain," i. e. pricking. צִרְעַת מַמְאִיר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَار to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארת f. constr. מארת (from the root אר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv, A.

מבדלות (root בָּדַל plural *separations*, i.e. separated places. Josh. 16:9; הָעָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

מבוא m. (root בוא pl. -ים and -ות-.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, **מבוא** הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; **מבוא פתחים** "at the entrance of the gate."

(3) **מבוא השמש** the *entrance* (i.e. *place of setting*) of the sun, the west, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מבוכה f. (from the root בָּוַךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מבול masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

מבונים 2 Ch. 35:3 כְּחִיב, for קְרִי מְבֻנִּים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מבוסה f. (root בָּוַס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . *מבוסה* of treading down," i.e. treading down every thing.

מבוע (from the root נָבַע) m. pl. -ים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. منبع id.

מבוקה f. *emptiness*, Nah. 2:11, from the root בָּוַךְ; see **בִּזְיוֹה**.

מבחר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, **מבחר עממך** "thy most choice valleys;" Isa. 37:24, **מבחר פרשיו** "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, **עם מבחריו** "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

מבחר m. id. *choice*, 2 Ki. 3:19; 19:23.

מבט m. (for מְבַט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטִּי for מְבַטָּה, Zec. loc. cit., Pathach shortened into Segol, like אֶבְיָתִי for אֶבְיָתִי, compare Hebr. Gr. m. § 27, note 2, b.

מבטא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׁפָתַי Num. 30:7, 9.

מבטח (root בָּטַח) with suff. מְבַטְחִי, pl. מְבַטְחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מבליגית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, **מבליג** *cheering up*, see Lehrs. p. 514, where, to the instances ending with ית, may be added this in ית-.

מבנה m. (from the root בָּנָה) *building*, Ezek. 40:2.

מבני [*Mebunnai*], see **מְבַנִּי**.

מבצר m. (from the root בָּצַר No. 2), [pl. -ים, once ית- Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is **מְבַצֵּר**, e. g. עִיר מְבַצֵּר צֹר Josh. 19:29, and **מְבַצֵּר צֹר** 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. **מְבַצֵּר** Num. 32:36; Jos. 19:35; also with both words in pl. **מְבַצֵּרִים** Jer. 5:17, and with one only so put **מְבַצֵּרֹת** "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, **מְבַצֵּר** like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

מבְּרַח m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מבִּישָׁם ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מבִּישִׁים (from the root בָּשָׂה) masc. pl. *pudenda*, Deut. 25:11.

מבִּישָׁלוֹת pl. f. (from the root בָּשַׁל) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

מג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh*, *maé*, *mdo*; Sansc. *mahat*, *mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis*, *magnus*.) מַגִּי by apposition, prince magian, chief of the magi, Jer. 39:3.

מַגִּי see מַגִּי under the word מַגִּי No. I. 3, and מַגִּי No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. מַגְבִּישׁ, [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מַגְבִּלוֹת (from the root מַגְבִּל No. 1), plur. f. *small cords*, Ex. 28:14; see מַגְבִּלוֹת.

מַגְבִּעָה (from the root מַגְבִּעַ), fem. *the mitre* of the common priests, so called from its round form; different from מַגְבִּיעַת, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. مَصْحَا cap, hat; Ethiop. ቆብሶ: mitre of priests and monks.)

מַגִּד an unused root. Arab. مَجَد to excel in honour, in glory, مَجْد nobility, honour, glory. I have no doubt but that it is the same as מַגִּד (*m* and *n* being interchanged), מַגִּד to be chief, noble; whence מַגִּד, prince. Hence מַגְבִּנֹת precious things, pr. n. מַגְבִּיאל, and —

מַגִּד m. *something very precious or noble*. Deut. 33:13, מַגִּד שָׁמַיִם "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deut. 33:14, מַגִּד תְּבוּאוֹת "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, פְּרִי מַגִּדִּים "most precious fruits." Cant. 4:16, and even without פְּרִי, 7:14, קֵל מַגִּדִּים "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. مَجْد dried fruit.)

מַגִּד Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מַגִּדוֹן (perhaps "place of crowds," from מַגִּד, [Megiddo, Megiddon], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγδδών; Vulg. Mageddo. מַגִּדוֹן the plain of Megiddo, 2 Ch. 35:22; מַגִּדוֹן the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מַגְדוֹל & מַגְדוֹל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian מגדול (abundance of hills), which as a foreign name the Hebrews appear to have changed into מַגְדוֹל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

מַגְדִּיאל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מַגְדִּל pl. מַגְדִּים and מַגְדִּים (from מַגְדִּל, m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, rising up and higher in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower* —

(a) מַגְדִּיאל ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مَجْدَل [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) מַגְדִּיגָד ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) מַגְדִּי עֵדָר ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מַגְבִּנֹת plur. f. (from the root מַגִּד), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מַגִּג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

i. 6, § 1). The Arabs call them ماجوج و ماجوج *Yafûj and Majûj*, and they have many fables about them. Their king is called ماجوج, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assamani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i.e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings, sojourning in foreign lands*; Gen. 17:8, **אֶרֶץ מַגְרִיךְ** "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מגור f. i. q. **מגור** *fear*, Pro. 10:24.

מגור f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מגור f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מגל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِغْل**, Syr. **ܡܓܠܐ** id.).

מגלה f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **מִגְלַת סֵפֶר** "the volume of the book;" *kar' éxoghe* the book of the law.

Syrian **ܡܓܠܐ**; Arab. **مِغْلَة**, according to

Kam. p. 1416 (not **مِغْلَة** as it is in Golius).

מגלה Ch. id. Ezr. 6:9.

מגמה f. (from the root **גם**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מִגְמַת פְּנֵיהֶם קְרִימָה** "the crowd of their faces looks straight on," *ihrer Gefichter Schaar ist vorwärts gerichtet*. Arab. **جَمَة**, *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מגן not used in Kal.

PIEL **מָגַן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** to make any one any thing, Hos. 11:8; comp. **مِغْنَانَا**, gratis, prop. given. (To this seems to answer Arabic **مِغْنَانَا** to be able; II. to give into one's power, 2 and 1 being interchanged.)

מגן com. (f. 1 Ki. 10:17); with suff. **מִגְנִי**, pl. **מִגְנִים**, const. **מִגְנִי** (prop. part. Hiph. from the root **מָגַן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِغْنَة**, id.) This word implies a shield of a smaller size and extent than **לָשֶׁת מִגְן**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מִגְן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מִגְנִי עִלְיָי**, "my shield is with God," i.e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מִגְנֵי אֶרֶץ** "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מגנה f. *a covering* (from the root **מָגַן**); once Lam. 3:65, **מִגְנַת לֵב** "covering of the heart," i.e. hardening, obstinacy; compare *καλυμμα ἐπὶ τῇ καρδίᾳ*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى التَّلُوب** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Joe. Kimchi (the father) comparing Arab. **غاشية القلب** (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מגעת f. (from the root **גַּעַת**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מגפה f. (from the root **גָּפַח**), with Tzere impure — (1) *slaughter in battle*, 1 Sam. 4:17.

(2) *a plague sent from God*, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מגפיעש (perhaps **מַפְּיֵשׁ** "killer of moths"), [Magpiash], pr. n. m., Neh. 10:21.

מגיר kindred to **גִּיר**, **הִגִּיר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מִגְרֵי אֶל-חֶרֶב** "cast before," i.e. "delivered to the sword;" Syr. intrans. **ܡܓܝܪ** to cut down.

PIEL. מַגֵּר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרֹן.

מַגֵּר Chald. Pael מַגֵּר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root מַגֵּר No. 2), *a saw*, 2 Sam. 18:31; 1 Ki. 7:9.

מִגְרֹן ("a precipitous place," from the root מַגֵּר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from מַגֵּר No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions* of a wall (Xbfāḡe), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֶיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root מַגֵּר). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb מַגֵּר No. 2, q. v., Eze. 36:5.

(2) *a place to which cattle is driven forth to feed, pasture* (from מַגֵּר No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עֲרֵי מִגְרָשִׁים.

(3) *any open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת (as if from the sing. מִגְרָשׁ); but masc. gen., Eze. 27:28.

מִדְּ with suff. מִדִּי Psalm 109:18; and מִדִּי Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מִדְּ No. 1), Psa. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) *a measure* (from מִדְּ No. 2), Job. 11:9; Jer. 13:25, מִנְתִּי מִדִּי "the portion measured out to thee."

מִדְּבָח Chald. *an altar*, Ezr. 7:17; from the root מִדְּבַח.

מִדְּבָר m. [with ה local מִדְּבָרָה; const. מִדְּבַר; once with ה local מִדְּבָרָה 1 Kings 19:15]. — (1) *an uninhabited plain country, fit for feeding flocks, not desert, a pasture*, from the root מִדְּבַר No. 2, *to lead to pasture*, like the Germ. *Wirt* from *treiben* (Syriac

מִדְּבָרָה id.). Joel 2:22, מִדְּבָרָה "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֶפוּ נְאוֹת מִדְּבָר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִבְשׁוּ נְאוֹת מִדְּבָר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְּבָר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְּבָר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְּבָר always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי שְׁמָר, מִינֵי שְׁמָרָה). מִדְּבָר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שָׁמָיִה כְּמִדְּבָר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְּבָר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) *poetically the instrument of speech* (from מִדְּבַר to speak), *the mouth*. Cant. 4:3, מִדְּבָרָה נְאוּמָה "thy mouth is pleasant" (parall. thy lips). LXX. *kalía*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִדְּ plur. מִדְּרִי, twice contr. מִדְּרִי Isaiah 65:7, and מִדְּרִים Num. 35:5; inf. מִדְּ Zec. 2:6; fut. יִמְדֹּר [with 1 conv. יִמְדֹּר].

(1) i. q. *to stretch out, to extend*, see HITHPOEL and the nouns מִדְּ, מִדְּה, also מִדְּה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμνος*, Lat. *metior, meta*; Goth. *mītan*, Anglo-Sax. *metan*, Germ. *meß[en]*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִדְּרִי i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL *מד* id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from *מד*, Arab. Med. Ye, to be moved.

HITHPOEL, *הִתְמַדֵּד* to stretch oneself out, 1 Ki. 17:21.

Derivatives, *מִדָּה*, *מִדָּה*, *מִדָּה* [and pr. n. *מִדִּין*].

מִדָּה m. *flight*, from the root *נָדַד* (compare fut. *נִדְּדָה* Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? *וְיִדְּדָה עָרְבִי* and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take *מִדָּה* as Pret. Piel from *נָדַד* in an intrans. and intensitive sense, *the night is extended* [so taken in Thea.].

מִדָּה i. q. *מָדַד* to extend, to measure, a root not used as a verb, from which come the nouns *מִדָּה* and *מִדָּה* No. II. ["Arabic *مدى* to extend, *مدى* VI. to be prolonged, long, continual, *مدى* a kind of measure."]

מִדָּה fem. (from the root *נָדַד*) — (1) *extension, length*. *אִישׁ מִדָּה* a man of tall stature, 1 Ch. 11:23; pl. *אֲנָשֵׁי מִדָּה* Isa. 45:14, and *אֲנָשֵׁי מִדָּה* (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, *בֵּית מִדָּה* "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. *מִדָּה* a measuring cord, Zec. 2:5.

(3) i. q. *מָדַד* No. 2, a garment, plur. *מִדָּה* Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּה m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) *מִדָּה* Ezr. 4:13; 7:24. Syr. *مِدَّة*.

מִדָּה *מד* *ἀπ. λεγόμεν.* Isa. 14:4, if this be the true reading, denom. from Aram. *מִדָּה* (which see), i. q. *מִדָּה* *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. *נִגַּשׁ*); or *heap, store-house of gold*; so that *מ* formative may indicate place compare *מִדָּה* dung, *מִדָּה* dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. *ἐπισπουδαστικής*, Syr., Ch., Saad.), and have expressed *מִדָּה* *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs *יָדַד* and *נָגַשׁ* answer to one another in parallel members.

מָדַד pl. with sufl. *מִדָּה* m. a garment, 2 Sam 10:4; 1 Ch. 19:4, from the root *מָדַד* = *מָדַד*.

מִדָּה m. (from the root *דָּוָה*) *disease*, Dent. 7:15; 28:60.

מִדָּה m. pl. *seductions*, Lam. 2:14, from the root *דָּוָה*, see Hiphil No. 3.

I. *מָדַד* m. pl. *מִדָּה* (from the root *דָּוָה*). — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [*Madon*], pr. n. of a royal city of the Canaanites, Josh. 11:1; 19:19.

II. *מָדַד* m. (from the root *מָדַד* = *מָדַד*), *extension, tallness*, 2 Sam. 21:20 *אִישׁ מָדַד* a tall man, i. q. *אִישׁ מָדַד* 1 Ch. 20:6; כהיב should be read *מִדִּין*, with the same meaning.

מִדָּה (contr. from *מָדַד* *מה ידוע* what is taught? i. q. for what reason? Gr. *τί μαθόν*), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words *מִדָּה* *אִם* are not to be taken as closely connected; for *אִם* as is very often the case (see *אִם* B, 1) answers to *מָדַד* interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, *וְאִם מִדָּה* *לֹא תִקְצַר רוּחִי* or why should I not be impatient?" oder *weshalb soll ich nicht ungeduldig werden?*

מִדָּה Ch. (from the root *דָּוָה*) *habitation*, Dan. 4:22, 29; 5:21.

מִדָּה f. a pile for burning, i. q. *דָּה* No. 3, Eze. 24:9; Isa. 30:33.

מִדָּה f. (from *דָּוָה*) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדָּה m. *throwing down, ruin*, Prov. 26:28, from the root *דָּוָה*.

מִדָּה pl. f. (from the root *דָּוָה*) *impelling*; hence *hastening* ["falls"], Ps. 140:12, *לְמִדָּה* *hastily, urgently*.

מִדָּה f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. *مِدَّة* id.) Gent. noun *מִדָּה* a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *middle*.]

מִדָּה Ch id *Media*, Ezr. 6:2; Dan. 5:28; 6:13.

Gentile noun emphat. **מְדָה** כחיב, *a Mede*, י"א. 6:1.

מְדָה (contr. from **מְדָה**) *what is sufficient*, 2 Ch. 30:3, compare the note under **מְדָה**.

מְדָה see **מְדָה** No. 2, b.

מְדָה m.—(1) *strife, contention* (from the root **מְדָה** see Niphal), pl. **מְדָהִים** Prov. 18:18; 19:13, and elsewhere in **מְדָה**, where **מְדָה** has **מְדָה**. See **מְדָה**.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the *Ælanitic gulf* (where the Arabian geographers place the city **مَدْيَن**), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—**מְדָה** **מְדָה** the dromedaries of Midian, Isa. 60:6; **מְדָה** **מְדָה** the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is **מְדָה** *Midianite*, Num. 10:29; pl. **מְדָהִים** Gen. 37:28; f. **מְדָה** Num. 25:15.

מְדָה ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדָה fem. (from the root **מְדָה**) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; **מְדָה** **מְדָה** Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr **ܡܕܝܬܐ** id. [This word means *city*, as it is corrected in Thes.]; but **ܡܕܝܬܐ** signifies *city*.)

מְדָה *a mortar*, Num. 11:8, from the root **מְדָה**.

מְדָה ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדָה f.—(1) i. q. **מְדָה** *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָה (from the root **מְדָה**).—(1) *strife, contention*, only in pl. **מְדָהִים** Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָה Gentile noun, only in pl. **מְדָהִים** i. q. *Midianites*, Gen. 37:36, compare verse 28.

מְדָה & **מְדָה** (from the root **מְדָה** ["compensated by Dagesh as in verbs **מְדָה**"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. *συνείδησις*. (Ch. **מְדָה**, Syr. **ܡܕܝܬܐ** id.)

מְדָה see **מְדָה**.

מְדָה pl. f. (from the root **מְדָה**) *piercings* (of the sword), Prov. 12:18.

מְדָה Ch. i. q. **מְדָה** (from the root **מְדָה**) *habitation*, Dan. 2:11.

מְדָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (*Steige, Stiege, Stiege*, compare *κλίμαξ* e. g. *κλίμαξ Τυρίων*), from the root **מְדָה** Cant. 2:14; Eze. 38:20.

מְדָה m. (from the root **מְדָה**) *a place which is trodden*, Deu. 2:5.

מְדָה m. (from the root **מְדָה** No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, **מְדָה** **מְדָה** "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that **מְדָה** like the Arab. **مدرس** means any book, but this is incorrect.

[**מְדָה** (the actually occurring form), see **מְדָה**.]

מְדָה with the art. **הַמְדָה** pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָה, **מְדָה**, **מְדָה**, **מְדָה**, **מְדָה** (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like **מְדָה** of persons: *quid?* Gr. *τί*; **WHAT** (Syr. **ܡܕܝܬܐ**, Arab. **مَا**), in a direct interrogation, Gen. 4:10, **מְדָה** **מְדָה** "what

hast thou done?" Isa. 38:15, **מָה אֲדַבֵּר** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** **יְהוָה** לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **הַחֲכִמָּה מָה** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בְּצֵעַ** "what of profit?" Ps. 30:10. **מָה דְּמִיּוּת** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quæ similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc*? Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לָּךְ** "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי וְלָךְ** "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לָּךְ וְלִשְׁלוֹם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לָּךְ לְרֶדֶךְ מִצְרַיִם** Hos. 14:9; and followed by **אֵת** Jer. 23:28, **מָה לָּתֵבֶן אֶת־הַבָּקָר** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **مَا لِي وَمَا لَكَ**, and Greek *τί μάχαισι κάμοι*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(e) indefinite pron., *anything, something, whatever*, more fully **מָה וְכֵן** for **מָה וְכֵן** which see. (Arab. **مَا شَيْء**, anything, whatever.) Proverbs 9:13, **מָה בְּלִי יָדָהּ** "he doth not care for anything." 2 Sa. 18:22, "whatever there is, let me run." Job 13:13, **וְיֵהִי מָה אֲרוּצָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **ܕܝܢܐ**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רָאִיתֶם עָשִׂיתִי** "what you have seen me do;" **מָה יִרְאֶה**, **מָה יִדְבַּר** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ εἶπαι μοι δείξῃ*. Syr., Ch. 3, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *τί*; *quid*? Exodus 14:15, **מָה תִּצְעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **مَا**. Gen. 28:17, **מָה הָיָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹבוֹ אֶתְהַלְּךְ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֶהְבֵּתִי תוֹרָתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזָרְתָּ לְאֵלֶיכָה** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כִּדְבַר מָה נִצְטָדֵק** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear **יִהְיֶה מָה** **מִדְּמִי** what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אָדָם מִדְּיָבוֹן דָּרְכּוֹ** "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. **مَا**. Job 31:1, "I have made a covenant with mine eyes, **מָה אֶתְבּוֹן עַל־בְּתוּלָה** how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **مَا**). Cant. 8:4, **מָה תִּעֲרִיר וְיִתְעַרְרִי אֶת־הָאֲהָבָה** "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **אֵם**); compare below **מָה** Isaiah 2:22, and **מָה** Job 21:17, and **מָה** letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **مَا**, **مَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **מָה**, **מָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **מָה**.—(a) *for what* (price)? see **מָה**, B, 9; Isa. 2:22, **מָה נִחְשָׁב הוּא** "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see **מָה**, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **מָה** (compare as to the article after **מָה** of similitude, page cccxi); Syriac **ܡܚܝܢ**; Arabic **مَا**; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **מָה רָחְבָּהּ** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **מָה מְעַלִּים** "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **מָה מְעַלִּים** "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה, and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ו and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָמָּה causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה וְהָאֵלֹהִים and with Makk. לָמָּה וְהָאֵלֹהִים (see וְהָאֵלֹהִים No. 1, b), *why then?* (Arab. لِمَ, emphat. لِمَاذَا); Gen. 25:22, לָמָּה הָאֵלֹהִים אֲנִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. ܠܡܐܢܐ, ܠܡܐܢܐ; Ch. לָמָּה, לָמָּה; *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *iva μή*, Vulg. *ne forte*; Syr. ܠܡܐܢܐ, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form ܠܡܐܢܐ accurately answers שָׁמָּה Cant. 1:7; LXX. μή ποτε, Vulg. *ne*, and לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like לָמָּה, "for I am afraid of my lord the king יְהוָה לָמָּה יִרְאֶה וְיִגְדֹּל" *lest* he see;" Theod. μή ποτε. (Arab. from لِمَا, *why?* is shortened לِمَ not, like لِمَا from لِمَا.)

(4) לָמָּה *on account of (that) which, because that*, from לָמָּה on account of (A, 6), and לָמָּה relat. So once, 1 Ch. 15:13, where contr. לָמָּה לְמִבְרָאשְׁנָה for לָמָּה לְמִבְרָאשְׁנָה "because that from the beginning," etc. (Compare לָמָּה enough, 2 Ch. 30:3.)

(5) לָמָּה (ἐς τί, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) לָמָּה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form לָמָּה is found *every where* in pause, also before מ and נ, whether Mak-kaph be inserted or omitted, as לָמָּה מִבְרָאשְׁנָה Zec. 1:9; לָמָּה רִאִיתִם Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; Josh. 22:16; Jud. 8:1; Gen. 21:29; 1 Ki. 9:13; also לָמָּה 2 Ki. 8:13; Gen. 31:32.—(b) Very frequent is לָמָּה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as לָמָּה וְהָאֵלֹהִים Jud. 1:14; לָמָּה וְהָאֵלֹהִים Ex. 3:13; לָמָּה וְהָאֵלֹהִים 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as לָמָּה הָאֵלֹהִים Nu. 16:11; לָמָּה הָאֵלֹהִים Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes לָמָּה, followed by Dag. coalesces with the next word, as לָמָּה לְמָלְכָם for לָמָּה לְמָלְכָם Isa. 3:15; לָמָּה לְמָלְכָם Exod. 4:2; לָמָּה לְמָלְכָם Mal. 1:13; לָמָּה לְמָלְכָם (which see), and followed by a guttural, לָמָּה לְמָלְכָם Eze. 8:6 (also the pr. names מִכְנִי, מִכְנִי).—(d) לָמָּה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), לָמָּה עֲשִׂיתָ, לָמָּה חָרַל Ps. 39:5; 89:48; Job 26:2 (לָמָּה עֲשִׂיתָ 1 Sa. 30:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); לָמָּה מִשְׁפָּט הָאֱלֹהִים 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; לָמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and לָמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than לָמָּה); followed by Dag. forte, לָמָּה וְהָאֵלֹהִים Jud. 16:5.

לָמָּה once לָמָּה (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. לָמָּה *what* it is *that, that which*, Dan. 2:28.

With pref. לָמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה לָמָּה id. 7:23. Comp. Heb. לָמָּה letter b.

לָמָּה or לָמָּה not used in Kal; prob. to DENY, TO REFUSE; Arab. لَا and لَا to prohibit, to forbid (compare as to verbs of negation p. XXI, A). Hence—

HITHPALPEL הִתְמַהֵּמָה *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root הָמָה), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. לָמָּה deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac ܠܡܐܢܐ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root ܠܡܐܢܐ, [Mehuman], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldean form for לָמָּה), [Mehetabel, Mehetaebel] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מהיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מהיר** No. 2.

מהלל i. q. Ch. **מהלל**, Heb. **מלל** (comp. p. cexi, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מהלך masc. (from the root **הלך**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מהלכים** Zec. 3:7, part. Hiph. from the root **הלך** are leaders, companions.

מהללל m. (from the root **הלל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מהללאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מהלמות pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הלם**.

מהמרות pl. f. *ἀναξ λεγόμεν*. Ps. 140:11, *streams, whirlpools*, from the root **המר**, which see. Comp.

مهمر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מהפכה fem. (from the root **הפך**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, it an accusative, as the case of its verb. Isa. 13:19, *like the overthrow of Sodom by God.* Jer. 50:40; Am. 4:11.

מהפכת f. (from the root **הפך**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (morin jemand trumm gefesselt worden). Compare **פר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:19:26. 2 Chr. 16:10, **בית המפכת**, "the house of the stocks," a prison.

מהיר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهير** to be diligent, acute-minded, see Pi. No. 2, and **מהיר**.

מהיר—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **הביא קמח** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מהר הפלט** "make haste, escape," i. q. *escape quickly*, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מהרה תהיה למצא** "how then hast thou found it so quickly?" Ex. 2:18. **מהר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

נמהר properly *to be precipitate*. Job 5:13, **נצח נפלים נמהר** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **נמהר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid, precipitate* in flight, Isa. 35:4.

Derivatives, **מהיר**, **מהר**, **מהרה** [pr. n. **מהיר**].

II. **מהיר** TO BUY, specially a wife, for a price paid to the parents (**מהיר**). Kindred verbs are **מיר** which see, and with **ה** hardened **מיר**, **מיר**, Exod. 22:15.

מהיר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מהיר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מהירה fem. *hastening, celerity*, Ps. 147:15; whence **במהרה** Eccles. 4:12; **למהרה** Ps. 147:15; and **מהרה** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מהיר ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מהירות plur. f. (from the root **החל**) *deceitful things*, Isa. 30:10.

I. **מהיר** properly i. q. **מה** *what, (that) which*, pleon. joined in poetic language to the prepositions **ב**, **ל**, so that there are formed the separate words **במהיר**, **למהיר**, like **במה** for **במה**, **למה** for **למה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and

Lehrgeb. page 699. As **מָלַח** and **מָלַח** see in their respective places **מָלַח** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מָלַח** i. q. **מָלַח** Arab. **مَلَحَ** *water* (see **מָלַח**), from the unused root **מָלַח**. [See Job 9:30 (כחב); see more in Thes.]

מָלַח to flow, see **מָלַח**. [See Thes.]

מוֹאָב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מוֹאָב** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מִן מוֹאָב** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מִן מוֹאָב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מוֹאָבִי** f. **מוֹאָבִיָּה**, **מוֹאָבִית** Ru. 4:5; 2 Ch. 24:26.

מִן מוֹאָב i. q. **מִן מוֹאָב**, **מִן מוֹאָב**, which see, *over against*, Neh. 12:38.

מוֹאָב m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **קִרִי** for **מִן מוֹאָב**, a word irregularly formed so as to correspond with the word **מוֹאָב** which is added in the sentence. Compare Lehrg. p. 374, note.

מָלַח—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مَلَحَ** Med. Ye. Figuratively *to be dissolved with fear and alarm* (compare **מָלַח**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve any one, i. e. to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt with fear and alarm*, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מָלַח** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מָלַח** **מָלַח** "thou hast dissolved my welfare;" כחב **מָלַח** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt with fear and alarm*, Nah. 1:5; Ps. 107:26.

מָלַח an unused root. Arab. **مَلَحَ** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מָלַח**, **מָלַח**, **מָלַח**). The verb itself in Pilel **מָלַח** is perhaps found, Hab. 3:6, "(God) standeth **מָלַח** and moveth the earth," compare LXX., Ch. But see under **מָלַח** Poel.—Besides this, hence is derived the noun **מָלַח**.

מָלַח m. (from the root **מָלַח**) Prov. 7:4, and Ruth 2:1 קִרִי, *familiarity, acquaintance-ship*, and coner. *an acquaintance, a friend*.

מָלַח f. id. Ruth 3:2.

מָלַח fut. **יָמַח** TO TOTTER, TO SHAKE (kindred to **מָלַח** and **מָלַח** ["**מָלַח** Med. Ye, to turn aside from right

מָלַח to incline, comp. Syr. **مَلَحَ** to waver," see Thes.]), e. g. used of the mountains, Ps. 46:3. Isa. 54:10; of a land or kingdom, Ps. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מָלַח** **מָלַח** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **יָמַח** **יָמַח** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **יָמַח**, fut. **יָמַח** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **לֹא יָמַח** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **לֹא יָמַח** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כחב.

HITHPOEL i. q. Kal and Niphil, Isa. 24:19; hence the two following words.

מָלַח m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see **מָלַח** No. 3.

מָלַח f.—(1) i. q. **מָלַח** No. 2, *a bar, staff*, 1 Ch. 15:15. **מָלַח** **מָלַח** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

מָלַח i. q. **מָלַח** TO PINE AWAY; specially *to be brought to poverty*, Lev. 25:25, 35, 39, 47 Some

have absurdly referred to this root the pr. n. מִיָּדָר, מִיָּדָה, מִיָּדָה, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָחַל No. II., נָחַל No. I.); with an acc. of pers. Gen. 31:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמָחַתְם אֶת עֵרְלַת לְבַבְכֶּם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deut. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַמּוֹלֵל לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל to cut down. Impers. Ps. 90:6, לְעֵרֹב מוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHAL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ הַצֵּי כְמוֹ יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

מול Deu. 1:1; Neh. 12:38; elsewhere מוֹלָה prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic عا, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is عمل الى. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case מ in מוֹלָה would be inserted in order to lengthen the syllable, as at the end of מוֹלָה for מוֹלָה; comp. Gerin. 608, 612. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹלָה may be for מוֹלָה from the root מוֹל i. q. מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזָה אֶל מַחְזָה "window over against window."

With other prepositions prefixed—(1) אֶל-מוֹל towards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל-מוֹל towards mount Gerizim;" Josh. 9:1. Specially אֶל-מוֹל prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל-מוֹל in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[אֶל-מוֹל adv. over against, Neh. 12:38.]

(2) מִלְפָּנֵי — (a) prop. from before, i. q. מִלְפָּנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִלְפָּנֵי בְּקָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִלְפָּנֵי (prop.) from the face of the garment," as if בִּידָה, hart vom Oberfleibe weg.—(b) of tarrance in a place; 1 Ki. 7:39, מִלְפָּנֵי קִנָּב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִלְפָּנֵי by my side," mir zur Seite. Followed by מִלְפָּנֵי on the fore part, in front of any thing, Exod. 28:27; 39:20.

מוֹלָדָה ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מוֹלָדָה f. (from the root יָלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Esch. 16:3, 4; מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

מוֹלָה f. circumcision, Ex. 4:26; root מוֹלָה.

מוֹלִיד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מוֹלָה (for מוֹלָה, מוֹלָה, from the root מוֹלָה, n. spot, a stain, blemish (Syr. مَوَلَة id., Arab. عيب and عيب a spot; specially of small pox; Gr. μωμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, 24; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

מוֹכֵב m. (from the root מוֹכֵב), the circuit (of a house), Eze. 41:7.

מוֹכֵב (from the root מוֹכֵב) only found in pl. מוֹכֵבִים Jer. 51:26; constr. מִיָּדָר, מוֹכֵבִים.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוסד m. i. q. **מוסד** No. 1. Isa. 28:16, **מוסד** מוסד "a founded foundation," i. e. firm; compare **יסר** Hophal.

מוסדה f. — (1) *foundation*, Ezek. 41:8 קרי, where the **כחב** is **מיסדות**.

(2) *an appointment (of God), a decree*. Isa. 30:32, **מוסדה** מוסדה "the rod sent by God;" compare the root **יסר** Kal, and Pi. No. 2.

מוסד m. (from the root **סכך**), a (covered) *portico*, 2 Ki. 16:18 קרי, where there is in **כחב** **מיסד**.

מוסר for **מאסר** (from the root **אסר**), only in plural **מים** and **זו** — m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוסר** and **זו** — [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוסר m. (from the root **יסר**) — (1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, **מוסר** מוסר; 23:13, **אל-תחננ** אל-תחננ "withhold not correction from a child." Job 12:18, **מוסר** מוסר פתח "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, **מוסר** מוסר שדי "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דעת**, **חכמה**, Pro. 1:2; 4:13; 6:23; 23:23.

מועד m. (from the root **יעד**), plur. **מועדים** and **זו** —

(1) *a set time* (see the root Kal No. 1). — (a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **למועד** המועד בשנה הבאה "about this time next year." Jerem. 8:7, "the stork **ידעה** **מועדיה** knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **למועד** חזון "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully **יום מועד** Hos. 9:5; 12:10;

יהוה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare **חג** No. 2). — (b) *of space of time*, as appointed, defined, i. q. **זמן** Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. **עין** Dan. 7:25.

(2) *an assembly* (comp. **נועד** No. 2 [in **יעד**]). Job 30:23, **בית מועד** לכלי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **קראי מועד** "called to the assembly;" elsewhere **קריאי העדה**. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned **הר מועד** "the mount of the assembly" (of gods), which is probably the mountain called by the Persians **البرج**,

el Burj, el Burz; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **אהל מועד** "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκήνη τοῦ μαρτυρίου*), and Vulg. (*tabernaculum testimonii*), who have taken **מועד** as if it were the same as **עדות** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מועד** אל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **בְּלִמְעוֹדֵי** "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (**גבוהות**) and *seats of the prophets*; I have said more on this in the preface to Gramberg's *Religionsideen des A. T.* vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מועד m. (from the root **יעד**) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוֹדֵר Lam. 1:15.

מוֹדֵר pl. f. מוֹדֵרוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹדֵרוֹת]; compare מוֹדֵר No. 1, a.

מוֹדֵר f. (from the root יָדַר) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוֹדֵר "cities of refuge" (Syr. حِلْجَة refuge, shelter, port; حِلْجَة place of refuge).

מוֹדֵר ("assembly of Jehovah"), [*Mo-adiah*], pr. n. m. Neh. 12:17."

מוֹדֵר see מוֹדֵר.

מוֹדֵר m. verbal part. Hoph. from the root עָנָה, *darkness*, Isa. 8:23.

מוֹדֵר f. i. q. עָנָה (from the root יָעַן) only in plur. מוֹדֵרוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁבְּעוּ "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹדֵר f. verb. of Hoph. from the root עָנָה a *heavy weight*, Ps. 66:11.

מוֹדֵר plur. מוֹדֵרוֹת a *miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means a *beautiful*, or *splendid deed*, for מוֹדֵרוֹת, although from the origin having been overlooked, Tzere of the last syllable ה is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined מוֹדֵרוֹת signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. מוֹדֵרוֹת וּמִלְכוּתִים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שָׁמַר Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹדֵר is also —

(2) a *sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אִיזוֹ 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) a *sign of a future event, a portent*, i. q. אִיזוֹ No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאִמּוֹתֵינוּ (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אֲנִישֵׁי מוֹדֵר men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוֹדֵר — (1) TO PRESS, whence part. מוֹדֵר oppressor, Isa. 16:4, and the noun מוֹדֵר. Kindred is מוֹדֵר to squeeze out.

(2) prob. in general to *separate*, like the Arab.

Med. Ye. Hence —

מוֹדֵר Zeph. 2:2; more often defectively מוֹדֵר m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹדֵר, מוֹדֵר, מוֹדֵר). Isa. 41:15. Ps. 35:5, יִהְיֶה כְּמוֹדֵר לְפָנֵי הַרוּחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹדֵר (from the root יָצָא) pl. const. מוֹדֵר m.

(1) a *going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter l). Dan. 9:25.

(2) the *place from which one goes out*, hence a *gate*, Eze. 42:11; 43:11; מוֹדֵר מַיִם a *fountain* of waters, Isa. 41:18; מוֹדֵר כֶּסֶף a *vein* of silver, Job 28:1; מוֹדֵר רֶשֶׁת a *place fertile in grass*, Job 38:27; absol. also the *East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, וְעָרַב תְּרִיזוֹ מוֹדֵר בֹּקֶר "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) that which goes out, is produced, as מוֹדֵר שְׂפָתַי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹדֵר f. of the preceding — (1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹדֵרוֹת *cloacæ*, where filth is carried away, see מוֹדֵר, מוֹדֵר, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוֹדֵר m. (from the root יָצָא to pour), *something poured out, cast*. Job 38:38 (in this passage, *dust* which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹדֵר m. in pause מוֹדֵר (from the root יָצָא) *what is narrow* (opposed to רָחֵב). Job 37:10, מַיִם רָחֵב בְּמוֹדֵר "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹדֵר in this place does not mean *poured out*.

מוצקה f. (from the root **פצק**), a tube for pouring through, *Zec. 4:2*.

מויק not used in Kal. ["Arab. **موى** med. Waw, to be light, foolish."]

HIPHIL **הִמְיָא** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **הִמְיָא** id.; compare *μῶκος, μωκάω, —άμαρ, μωκίζω, se moquer* [Engl. to mock]).

מוקד m. (from the root **יָקַד**)—(1) *heat, burning, Isa. 33:14*.

(2) *dry wood, faggot, Ps. 102:4*.

מוקדה f. (from the root **יָקַד**)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel, Lev. 6:2*.

מוקש m. (from the root **יָקַשׁ**)—(1) *a noose, a snare, by which wild beasts and birds are caught, Am. 3:5. מוקשי-מוקש the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **חֹתָם, חֹתָה**), Job 40:24.*

(2) *Metaph. used of a cause of injury. Ex. 10:7: מוקש יהיה זה לנו למקש "how long shall this man be a snare to us?" i.e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14.*

Plur. **מוֹשִׁים**, once **מוֹשִׁים**—*Ps. 141:9*.

מור see **מור**.

מור not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ل ي** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָרַר** No. II.

HIPHIL **הִמְיָר**—(1) *to exchange any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by פ of the thing with which any thing is exchanged, Ps. 106:20; Jer. 2:11; Hos. 4:7.*

(2) *absol. to change. Ps. 15:4, "he sweareth יָמַר and changeth not (sc. his mind);" i.e. does not violate his oath. Ps. 46:3, אֶרֶץ לֹא יִרְאָה בְּהִמְיָר אֶרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).*

NIPHAL **נִמְיָר** (as if from the root **יָמַר**), *to be changed, Jer. 48:11.*

Derivative, **מִמְיָר**.

מורא m. (from the root **יָרָא**)—(1) *fear. Gen. 9:2, מוראכם "the fear of you." Deu. 11:25; also, reverence, Mal. 1:6.*

(2) *that which is feared or revered, specially spoken of God (compare **פָּחַד**), Isa. 8:12, 13; Ps. 76:12.*

(3) *a stupendous or wonderful deed, Deut. 26:8; 34:12; Jer. 32:21. Pl. מוראים Deu. 4:34.*

מורג m. *Isa. 41:15; plur. מורגים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), מורגים 1 Chr. 21:23 (from the root **מָרַג**), tribulum, a threshing wain; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.*

מורד m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities, Joshua 7:5; 10:11.*

(2) 1 Ki. 7:29, **מַעֲשֵׂה מורד** work hanging down, pensile work, festoons.

מורה m. pr. part. **Hiphil**, of the root **יָרָה**—(1) *a shooter, darter, archer.*

(2) *the early rain, see the root Hiphil No. 1, 2.*

(3) *one teaching, Isaiah 9:14; 2 Ki. 17:28; a teacher, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מורה מי כמוהו who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. Job 35:11, מַלְאֲנֵנוּ מִבְּרָכֹת אֶרֶץ וּמַעֲוֵה הַשָּׁמַיִם יִחְבְּדֵנוּ, LXX. *δυνάστης*, perhaps from the Aramaean use of **ܡܪܝܢܐ** *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מורה** a teacher. Others regard **מורה** h. l. as i. q. **מורה** Psal. 9:21, and **מורה** fear, the object of fear and reverence.*

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מורה** אלון Gen. 12:6, and **מורה** אלני Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **מורה** the hill of the teacher, in the valley of Jezreel, Jud. 7:1.

I. **מורה** masc. (from the root **קָרַה** to stroke), a razor, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מורה** Ps. 9:21 כתיב i. q. **מורה** terror, which is given in קרי by way of explanation.

מורס (from the root **יָרַס**) m. *destruction. Isa. 18:2, מורס ומורס "a mighty and destructive nation." Others take מורס as part. Pual from יָרַס for מורס fierce, active. [So Ges. in Thes.]*

מוריה see **מוריה**.

מורש m. (from the root **ורש**) with Kametz impure, *possession*, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת נח ("the possession of the Gittites"), [*Moreseth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

י. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPHL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא ימיש מעשות פרי**, "and it shall not cease to bear fruit."

II. מורש i. q. **קישש** and **ימש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPHL, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מושי**.

מושב (from the root **ישב**) plur. constr. **מושביו** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מושב** dwelling-place, Lev. 25:29. **עיר מושב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מושב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

מושי ("yielding") ["prob. for **מושיה** 'proved by Jehovah'"], [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **מושי** 1 Chr. 6:4. Patron. itid. **מושי** for **מושי** Nu. 3:33; 26:58.

מושכות f. pl. pr. part. act. from the root **משך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

מושעות pl. f. (from the root **ישע**) *salvations deliverances*, Ps. 68:21.

מור pret. **מת** (compare Syr. **ܡܪܝ**, (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **ר**, compare **דרש**, **דיש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *māth*, *muth*, *mūh*, *mēth*, *māḏ*, to kill; Malay, *mīta*, to kill and to die; Zend. *mretē*, *meretē*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μωρός**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. **Mord**; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **באבני הקרר** by the hailstones than," etc.; Jud. 15:18, **אמית בצקא** "I die of thirst," Eze. 5:12; and with **בפלי** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הרני**); land which lies untilld, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הארמה חשב** (compare Arab. **ميت** to be untilld, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עמכם חכמה חכמה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קנות**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein toter, ein toter, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

PILEL מותח to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHL **המית**, 2 pers. **המת**, 1 pers. with suff. **המיתי** 1 Sa. 17:35, **המיתי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרני**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **המיתים** killers, prob. angels of death. Job 33:22.

HOPHAL to be slain, Deu. 21:22; 1 Sa. 19:11. Derivatives, **מָכַח**, **מָכַחָהּ**, and —

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). **מָוֶת** deadly weapons, Ps. 7:14; **יָשַׁן מָוֶת** to sleep the sleep of death, Ps. 13:4. **קָרָמָת** 1 Sa. 20:31; 26:16, and **אִישׁ־מָוֶת** guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence **שְׁעֵרֵי־מָוֶת** the gates of death, of Hades, Ps. 9:14; **הַדְרֵי־מָוֶת** the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare *θάνατος*, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. *Seuche*, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to **חַיִּים** good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. **הַמָּוֶת** Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see **מָוֶת** as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root **יָתַר**).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַי with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root **זָבַח**), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) **מִזְבֵּחַ הָעֹלָה** the altar of burnt offering, Ex. 30:28, or **מִזְבֵּחַ הַנְּחֹשֶׁת** the brazen altar, placed in the outer court, Ex. 39:39.—(b) **מִזְבֵּחַ הַקֶּטֶרֶת** the altar of incense, or the golden altar, within the temple (**בְּהֵיכָל**), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזֵּג an unused root, i. q. **מָצַד** (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

מִזְגָּ m. *mixed wine*, i. e. spiced [Cant. 7:3], *κεράσμενον ἄκρατον*, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מִזָּה an unused root, i. q. **מָצַח** (which see); Arab. **مَز** *to suck*; hence —

מִזָּה m. adj. once Deu. 32:24, **מִזָּה רָעָב** *emaciated, or exhausted with hunger*.

מִזָּה ("fear," "trepidation," from the root **מָצַח**), [*Mizzah*], pr. n. m. Gen. 36:13, 17.

מָוֶן (for **מִוֶּנֶה** ["like **מַעַל** for **מַעֲלָה**." Thea.], from the root **וָנָה**), plur. **מָוִיִּם** *cells, barns, storehouses*, Ps. 144:13; LXX. *ταμεία*.

מָוֶתָהּ (from the root **וָנָה** No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָוֶן m. (from the root **וָנָה**), *food*, Gen. 45:23.

מָוֶן Ch. id. Dan. 4:9.

I. **מָוֶן** m. (from the root **וָנָה** No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָוֶן** (from the root **וָנָה** No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramæan **מָוֶן** to spread out.

מָוֶן an unused root, i. q. **מָסַס**, Ch. **אַתְמָמָן** *to flow down, to fear*. Hence pr. n. **מָוֶה**.

מָוֶן an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. **حَزَمَ** I., IV., to bind a girth round a beast, **حِزَام** a girth of a beast, and **مَسَكَ** to hold, to restrain, **مَسْكَة** a fetter. Hence —

מָוֶן Ps. 109:19; Isa. 23:10, and —

מָוֶה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלוֹת f. pl. pr. *lodging places, inns* (Arab. **مَنْزِل** inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. **فلك البروج** *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs **מָזָל**, and the circle of them **מִזְלֵי**; compare **מִזְרוֹת**.

מִזְלָה m. (from the root **זָלַג**; whence the Arabic **دَلَجَ** to draw out, the letters **ז** and **ל** being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָהּ only in the plur. **מִזְלוֹת** id. Exod. 27:3; 38:3.

מוֹמָה f. (from the root מוֹמָה).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. דַּעַת מוֹמָה (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence מוֹמָה אִישׁ *a fraudulent man*, Pro. 12:2; 14:17; פַּעַל מוֹמָה id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מוֹמָה m. (from the root מוֹמָה, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מוֹמָה f. [only in pl. מוֹמָהוֹת], (from the root מוֹמָה to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מוֹמָה only in pl. מוֹמָהוֹת f. (from the root מוֹמָה to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מוֹמָה (from the root מוֹמָה), m. *smallness*.—(a) of time in the expression, מוֹמָה מוֹמָה “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, מוֹמָה מוֹמָה “few men.”

מוֹמָה an unused root, prob. i. q. מוֹמָה to be separated, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מוֹמָה a *bastard*.

מוֹמָה m. (from the root מוֹמָה), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מוֹמָה pl. f. ἀπαξ λεγόμεν. Job 38:32; prob. i. q. מוֹמָה (see the letter ל), *the signs of the Zodiac*; prop. lodgings; Chald. מוֹמָה. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that מוֹ is often softened into לוֹ, but that very rarely *vice versa*, לוֹ is hardened into מוֹ, is removed by the examples, p. CCCXXI, A, which might easily be increased.

מוֹמָה (from the root מוֹמָה), *the rising of the sun*; always however used of *the east*, Psalm 103:12; מוֹמָה to the east of Jericho, Josh. 4:19. *Towards the east* is מוֹמָה (acc.) Neh. 12:37; מוֹמָה Deut. 4:47; מוֹמָה Exod. 27:13, and מוֹמָה Deut. 4:41.

מוֹמָה m. pl. Job 37:9; properly part. Pi. of the root מוֹמָה *those that scatter*, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. زيارات and راسات used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. ἀσπερίπια (fort. leg. ἀσπερία, ἀσπεύρος). Others regard this as the same as מוֹמָה Job 38:32.

מוֹמָה const. מוֹמָה m. (from the root מוֹמָה), *place which is sown, field*, Isa. 19:7.

מוֹמָה m. (from the root מוֹמָה to scatter), pl. מוֹמָה and מוֹ prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

מוֹמָה m. adj. (from the root מוֹמָה).—(1) *fat*, especially used of a fat sheep. Arab. مَخِيح a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare מוֹמָה Isa. 5:17.

מוֹמָה (from the root מוֹמָה) *marrow*, Job 21:24; (Arab. مَخِيح and مَخِيح, Aram. مَخِيح id.

מוֹמָה i. q. Aram. מוֹמָה, מוֹמָה TO SMITE, TO STRIKE, used poetically for the common מוֹמָה. Followed by מוֹמָה i. q. מוֹמָה (2 Ki. 11:12), to clap the hands. Ps. 98:8, מוֹמָה וּמוֹמָה “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of מוֹ. Inf. with suff. מוֹמָה.

מוֹמָה Chald. to smite, to strike, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχουμαι, μάχη; in Hebrew מוֹמָה, מוֹמָה. (נָכָה.) Some have referred to this מוֹמָה l. מוֹמָה Dan. 5:19; but this is part Aph. from מוֹמָה keeping alive.

PAEL מוֹמָה id. followed by מוֹמָה to strike upon one's hand, i. e. to hinder, restrain. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب على يديه.

ITHPAEL, to be fastened upon with nails (Germ. angehängen werden), Ezr. 6:11.

מוֹמָה m. (from the root מוֹמָה) *a hiding-place*, Isa. 32:2.

מוֹמָה m. pl. id., 1 Sam. 23:23.

מוֹמָה f (from the root מוֹמָה No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מַחְבֵּרוֹת f. pl. pr. part. Pi. of the root **חָבַר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 28:3.

מַחְבֵּת (from the root **חָבַת** to cook) for **מַחְבֵּתָהּ** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מַחְנֵת f. (from the root **חָנַת**) a *girdle*, *belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **مَحَا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο-ίμι**—; with a prefixed sibilant **σμάω**, **σμός**, **σμήχω**, **σμόςχω**. The theme **μάσσω** is yet more nearly approached by **משש** (מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמָּח** Ps. 109:13 (for **יִמָּחַ**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמָּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִדְרְקֶיךָ לְמַחֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to those who corrupt kings, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת מְלָכִין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. מָחָה i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. **מָחָה** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **עֲשֵׂנוּם מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מָחָה** for the common **מָחָה**; see sing. **מָחָה** for **מָחָה**; comp. **מָחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מָחָה f. (from the root **חָנַת**) *compasses*, Isaiah 44:13.

מָחָה m. [root **חָנַת**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حَوْز** border, side, region). ["a refuge, hence a port"].

מָחָה & **מָחָה** (perhaps "struck by God," for **מָחָה**), [**Mehujael**], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מָחָה 1 Ch. 11:46 (where one would have expected the singular **מָחָה**), [**Mahavite**], Gentile noun, whence is not known.

מָחָה m. (from the root **חָנַת** No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [**Mahol**], pr. n. m. 1 Ki. 5:11.

מָחָה or **מָחָה** f. i. q. **מָחָה** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מָחָה m. (from the root **חָנַת**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מָחָה f. (from the root **חָנַת**) a *window*, 1 Kings 7:4, 5.

מָחָה ("visions"), [**Mahazioth**], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. **מָחָה** No. III. Arab.

IV. to be marrowy as a bone, to be fat as a sheep, whence **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Macht**, **Macht**, marrow, whence with r inserted, **Mart**, **Marte**, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii. p. 73.)

מָחָה m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחָה** according to the Targ. "the striking of his battering-rams."

מָחָה (perhaps "a joining together," from the root **חָנַת** Pa. **חָנַת** to join together), [**Mehida**], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מָחָה f. (from the root **חָנַת**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. **מָחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **חָיָה**), or *a stroke* (from the root **מָחָה**). Lev. 13:10, וּמָחִית בְּשָׂרָהּ חַי בְּשָׂאָתָהּ "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מָחִיר *m.* (from the root **מָחָר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **חִנָּם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מַחְלָה *m.* (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחְלָה *f. i. q.* **מַחְלָה** *disease*, Ex. 15:26.

מַחְלָה *f.* see **מַחְלָה**.

מַחְלוֹן ("sick," from the word **מַחְלָה** and the termination **וֹן**), [*Mahlon*], pr. n. m. Ruth 1:2; 4:9.

מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מַחְלֵה *f.* (from the root **חָלָה**), *a cave*, Isa. 2:19.

מַחְלֵיִם *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

מַחְלָף *m.* *a slaughter-knife*, once in plur. **מַחְלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabb. **חַלְפִיָּה** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

מַחְלָפוֹת plur. *f.* (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, **ܡܚܠܦܐܬܝܢ**, **ܒܝܝܬܐ**, Jud. 16:13, 19.

מַחְלָצוֹת plur. *f.* *splendid*, or *costly garments*, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

מַחְלָקָה, suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מָלַט**), and so in pr. n. **הַמַּחְלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (**ἐφημέριοι, κληροί**), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלָקָה Ch. id., plur. **מַחְלָקוֹ** Ezr. 6:18.

מַחְלָל *m.* (from the root **חָלָה**, **Æth.** **ሕለዎ**; to sing, **ψάλλειν**, *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ሕለዎ**: a song, also **ሕለዎ**. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

מַחְלָת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מַחְלָתִי [*Meholathite*], Gent. n. from **מַחְלָה** **אַבְנֵי** II, letter *d*, 2 Sa. 21:8.

מַחְמָאוֹת Ps. 55:22, is commonly taken as a noun formed from **חָמָא** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחְמָאוֹת** may be supposed to be for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as De Rossi's Cod. 368), **Chirek** or **Tzere** being changed into **Pathach**, on account of the following **Chateph-pathach**, compare **אֶחָדִי** for **אֶחָדִי** Jud. 5:28; **יִמְחֲמָנִי** for **יִמְחֲמָנִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחְמָאוֹת**. **Mem** is taken also in this place for the prefixed particle by **Chald.** and **Symm.**

מַחְמָד constr. **מַחְמָדִים** masc. plur. **מַחְמָדִים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָדִים** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחְמָדִים *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִים** verse 11 **בְּחֵיב**

מחלל m. ["*compassion*, hence *love* or *favour*, also the object thereof"], *that to which one's desire is turned*. Eze. 24:21, מַחְלָל נַפְשְׁכֶם "that which your soul desires," or *loves*; from the root חלל i. q. אָל, followed by אָל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מַחְלָל נַפְשְׁכֶם verse 25. The sense, indeed, would not be changed if the verb חלל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חמר, some codices read מחמר.

מחמץ f. part. Hiph. from the root חמץ *something leavened*, see the root.

מחנה com. (compare Gen. 32:9; Ps. 27:3), from the root חנה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) מַחֲנֵי encampments, Nu. 13:19; with suff. מַחֲנֵיךְ Deu. 23:15; Josh. 10:5; 11:4. —(b) מַחֲנֹת Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנֹת יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2. —(c) מַחֲנִים from sing. מַחֲנִי (compare מַחֲנִים under the word מָחָה No. III, and Lehrs. p. 537), Cant. 7:1, there used of the heavenly host (אֲנִיָּאוֹת), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנִים, which some also understand frigidly enough in the passage in Cant.

מַחֲנֵה דָן ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מַחֲנִים ("camp," see מַחֲנֵה pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahaim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מַחֲנֶה masc. (from the root חנן), *strangling*, or, in general, *death*, Job 7:15.

מַחֲסֵה & **מַחֲסֵה** (Ps. 46:2), constr. מַחֲסֵה Isaiah 26:17; with suffix מַחֲסֵי m. (from the root חסה) *a*

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מַחְסוֹם m. (from the root חסם), *a muzzle*, with which the mouth is stopped, Ps. 39:2.

מַחְסוֹר (from the root חסר m. *want* of any thing, Pro. 24:34. מַחְסוֹרָךְ *every thing that thou wantest*, Jud. 19:20. Absol. need. Pro. 28:27; 21:17, מַחְסוֹר "a needy person."

מַחְסֵה ("whose refuge is Jehovah"), [Mahsieh], pr. n. m. Jer. 32:12; 51:59.

מַחֲץ — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, מַחֲצִי יַחֲצִי "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. عَجَس to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מַחֲץ m. *contusion, wound*, Isa. 30:26.

מַחֲצֵב m. (from the root חצב), *a cutting of stones*. מַחֲצֵבִי hewn stones, 2 Ki. 12:13; 22:6.

מַחֲצֵה f. (from the root חצה)—(1) *half*, Num. 31:36, 43.

מַחֲצִית f. (from the root חצה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

מַחֲקֵה TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. مَحَق to blot out, Conj. II. to destroy. Kindred are מַחָה, מַחָה.

מַחְקֵר m. (from the root חקר), *that which is known by searching, inmost depth*, i. q. חָקֵר No. 2, Ps. 95:4.

מַחֲרֵה an unused root, with the guttural hardened, i. q. מָחָה No. II, and מָחָר.

(1) *to interchange*; whence perhaps מָחָר to-morrow, מַחֲרֵה the following day, unless indeed this should be kindred to the word מָחָר.

(2) *to buy, to sell*, i. q. מָחָר, מָחָר. Hence מַחֲרֵה price.

מָחָר subst. and adv.—(1) *to-morrow*. (Syriac,ܡܚܪܐ.) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. יוֹם מָחָר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *εἰς αὔριον*, auf morgen). מָחָר מָחָר to-morrow about this time (see under the word מָחָר); more fully מָחָר מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר בְּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר בְּיוֹם מָחָר id. Gen. 30:33; compare מָחָר. [In Thes. this word is supposed to be closely connected with the root מָחָר, see page 784.]

מָחָרָא f. (from the root מָחָר, *cloaca*, 2 Ki. 10:27 כתיב.

מָחָרָא & מָחָרָא f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root מָחָר No. 3), the other *the coulter*. For the pl. of both מָחָרָא is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

מָחָרָא const. מָחָרָא f.—(1) *the morrow*, מָחָרָא יוֹם מָחָרָא to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מָחָרָא (comp. לְמָחָר) Jon. 4:7; מָחָרָא מָחָרָא the next day, the day after, Gen. 19:34; Ex. 9:6. מָחָרָא מָחָרָא until the next day (comp. מָחָר No. 3). Lev. 23:16. Followed by a gen. מָחָרָא הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מָחָרָא מָחָרָא the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מָחָרָא 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination מָחָרָא is taken in Thes. as a pleonastic suffix.]

מָחָרָא m. (from the root מָחָר, *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מָחָרָא & מָחָרָא f. const. מָחָרָא, pl. מָחָרָא, const. מָחָרָא (from the root מָחָר).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מָחָרָא m. (from the root מָחָר, *darkness*, Isa.

29:15. Pa. 88:19, מָחָרָא מָחָרָא "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מָחָרָא *obscure or dark places*, Pa. 88:7; 74:20, מָחָרָא מָחָרָא "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מָחָרָא (abbreviated from מָחָרָא, "taking hold," "seizing"), [Makath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מָחָרָא f. (from the root מָחָר, *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *τροθήματα*. Vulg. *vasa, ubi quæ emuncta sunt, exstinguuntur*.

מָחָרָא f. (from the root מָחָר, properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מָחָרָא f. (from the root מָחָר, *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָחָרָא see מָחָרָא.

מָחָרָא, מָחָרָא Ch. (Hebr. מָחָרָא, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by לָא *to come upon any one, to happen to him*, Dan. 4:21, 25.

מָחָרָא m. *broom, besom*, see מָחָרָא under the root מָחָר, page CCCIX, A.

מָחָרָא m. (from the root מָחָר, *slaying, slaughter*. Isa. 14:21.

מָחָרָא m. (once f. Mic. 6:9), pl. מָחָרָא Num. 1:16; Josh. 14:1, 2; once with suff. מָחָרָא Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָחָר, compare מָחָרָא, from מָחָר), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מָחָרָא מָחָרָא לָא to break the staff of bread, i. e. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare מָחָרָא, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, "

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; *מטה שכם* "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the *punishment* itself, Micah 6:9.

(3) i. q. *שבט* *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as *מטה לוי* Num. 1:49; *מטה בני מנשה* the tribe of the children of Manasseh, Josh. 13:29; *ראשי המטות* 1 Ki. 8:1, the leaders of the tribes.

מטה (*Milêl*) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to *מעלה* above. (This word has not sprung from *מטה* itself, but, as it appears from the acute penultima, from the shortened form *מט* bending, a low place, with the addition of ה local.) With prefixes—

(1) *למטה*—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old *למטה* and under." Followed by *מן* Ezr. 9:13, *למטה מעוננו* "below our sin," less than our sin deserved.

(2) *מלמטה* *beneath* (opp. to *מלמעלה* above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מטה f. (from the root *נטה*, like the Gr. *κλίνω*, from *κλίνω*).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מטה or *מטה* pl. *ות* (prop. part. Hophal, from the root *נטה*).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מטרה m. (from the root *טרה*) *something spun*, Ex. 35:25.

מטיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מטל Arab. *مطل* *to forge, to hammer*, especially iron. Perhaps the Greek *μέταλλον* should rather be referred to this root, than to *μεταλλάω*, *μετ' ἄλλα*.

מטמון (from the root *טמן*), plur. *מטמנים* const.

מטמון—(1) a place where anything is hidden or buried, especially an *underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מטעי (from the root *נטיע*), plur. constr. *מטעי* Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; *גצר מטעי קרי* "a shoot planted by me."

מטעמים m. pl. (from the root *טעם*), Gen. 27:4; and *מטעמות* plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. *مطعم*, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מטפתה f. (from the root *טפה*), Ruth 3:15; plur. *מטפתות* Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, *De Vestitu Mulier*. Hebr. c. 16.

מטר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHAL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully *המקטיר מטר*), followed by *על* upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and *על* of that upon which it descends like rain (see locc. cit.); once with *ב* of the thing rained down, Job 20:23 (see under *לחום*).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מטר m. pl. constr. *מטרות* Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. *מטר ארץ* rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so *מטר ירד* Isa. 30:23. It differs from *נשם* a shower.

מטרד ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

מטרה f. (from the root *טרה*).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. *نظ* to see, to keep watch; like the Greek *σκόπος* from *σάπτομαι*), 1 Sa.

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Some regard *how* adv. to be put for *how?* in *what*

מִיכָה ("who is like unto Jehovah?"), *Mi-
caiah*, pr. n. m.—(1) see מִיכָה No. 1, 2.—(2) Neh
12:35, called מִיכָה Neh. 11:17, 22.—(3) Neh. 12:41.

מיכהו (id.), [*Micahiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מיכיהו (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called **מִיכָה**, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called **מִיכָה** verse 14, and **מִיכָהוּ** verse 8 כח"ב.—(3) Jer. 36:11, 13.

מִיכָל m.—(1) 2 Sam. 17:20, **מִיכָל הַמַּיִם** a little stream of water (from the root **מָכַל**, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from **מִיכָאל** which see.

מִי water, see **מִי**.

מִימִינִי & מִימִינִי ("from the right hand," unless it be rather for **מִימִינִי**), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is **מִימִינִי** Nehemiah 12:17, 41.

מִי an unused root [referred to **מָן** in Thes.], Arab. مَان to lie, to speak falsehood, Eth. ጠረፍ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence **מִמּוֹנָה** appearance, form, and—

מִי m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase **לְמִינֵהוּ**, "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; **לְמִינֵהוּ** Gen. 1:24, 25; pl. **לְמִינֵיהֶם** Gen. 1:21. (Syr. حَسَب family, race.)

מִינְקָה nurse, part. Hiph. from the root **נָקָה** which see.

מִסְדָּה 2 Ki. 16:18 כח"ב, a very doubtful reading for **מִסְדָּה**, which see.

מִפְעֵת Josh. 13:8; Jer. 48:21, and **מִפְעֵת** Josh. 9:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where **מִפְעֵת** is מופעת.

מִיץ m. pressure, squeezing (from the root **צָץ**), Prov. 30:33.

מִישָׁא ("retreat," from the root **שָׁא**), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare **מִשָּׂא**.

מִישָׁאֵל ("who (is) that which God is?" from **מִי**, **שָׁ**, and **אֵל**, compare **מִיכָאֵל**), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called **מִישָׁאֵל**.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root **יָשַׁר**)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. **הַמִּישׁוֹר** kar' *ikoxh* a plain in the tribe of Reuben, near the city of **מִירְבָּא** Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישַׁח [*Meshach*], pr. n. Ch. see **מִישַׁחֵל** No. 2. Dan. 2:49; 3:12. Pers. *میشک* *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian *میز* guest of the king." Thes.]

מִישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישַׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁר only in pl. **מִישָׁרִים**, more rarely **מִישָׁרִים** Pro. 1:3 (from the root **יָשַׁר**).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; **בְּמִישָׁרִים** Prov. 23:31, and **לְמִישָׁרִים** Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. **בְּמִישָׁרִים** Ps. 9:9, and **מִישָׁרִים** Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. **עָשָׂה מִישָׁרִים** to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. **יָתָר** No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכָּאֵב & מִכָּאֵב m. (from the root **כָּאָב**), pl. **כָּאֵבִים** Ps. 32:10, and **אֵת** Isa. 53:3, n. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.

מכביר *plenty*, see קבר Hiph.

מכבנא ("bond"), [*Machbana*], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קב 1 Ch. 2:49.]

מכבני (perhaps "what (is) like my children?" for מיה קבני ["clad with a cloak?" from the root קב Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. network (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), coarse cloth, calicum, 2 Kings 8:15. Κωνυπτερον, a fly net, which some understand to be meant (following J. D. Michaselis) seems unsuitable to the context.

מכה f. (from the root נקה) pl. מכות, more rarely מקים 2 Ki. 8:29; 9:15.

(1) a smiting, striking, Deut. 25:3; 2 Ch. 2:9, wheat חטאי מכות commonly taken to be for חטאי מכות *beaten out*, or *threshed*, but perhaps the reading is corrupted from חטאים מכלת 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) a wound, 1 Ki. 22:35; Isa. 1:6.

(3) slaughter in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root נקה) a place burned on the body, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) a place, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መካሪ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) foundation, basis, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכונה f. with suff. מכנתה Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מכנות.

(1) a place, Ezr. 3:3; compare Ezr. 2:68.

(2) a base, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה, מכורה suff. מכורתם Eze. 29:14; plur. מכורות ibid. 1:6; 3; מכורתה ibid. 21:35, f., origin, nativity of any one, properly, digging out, mine, a place where metals are dug out, from the root נדר No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. Abflammung, by a

similar figure taken from plants. Arab. سكر a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m. — (1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. — (2) 2 Sam. 9:4, 5; 17:27. Hence patron. מכירי Num. 26:29.

מך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מך, מך, see under מ page CCCCLXXVIII, A. Syr. مَح to be cast down, prostrated.)

NIPHAL, fut. יפך id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הפכו for הפכו they decay, i. e. perish, Job 24:24.

מכל see מכל.

I. מכלה (from the root נקה) f. completion, perfection, found once in plur. 2 Chron. 4:21, מקלות, "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root נלה to shut up), a pen, a fold, Hab. 3:17; plur. מכלאות Ps. 50:9; 78:70.

מכלול m. (from the root נלה), perfection, especially used of perfect beauty. Eze. 23:12; 38:4, לבש מכלול "perfectly (splendidly) clothed."

מכלל m. (from the root נלה) that which is perfect, perfection, Ps. 50:2.

מכללים plural of the form מכלל prop. beauties (Schönheiten); hence beautiful articles of merchandise, especially splendid garments, Eze. 27:24.

מכלת f. food, once 1 Kings 5:25; constr. from מכלת. [Root מכל.]

מכמים m. plur. treasures; found once Dan 11:43; from the root נמן to hide away, lay up.

מכמש Ezr. 2:27; מכמש 1 Sa. 13:2, 5; מכמש Neh. 11:31 ("laid up," "treasure," from the root נמש), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμα, Ant. xiii. 1, § 6. [now Mükmaş, منعماس Rob. ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.

מכמרת Ps. 141:10, m. *the net* of a hunter, from the root קמר No. II.

מכמרת Isa. 19:8; suff. מכמרתו (as if from מכמרת), Hab 1:15, 16; *a fisher's net*, from the root קמר No. II.

מכמרת see מכמרת.

מכמרת (perhaps "hiding place," see קמח), [Michmetha], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנרדי ("what (is) like a liberal person?" for קנרדי, [Machnadebai], pr. n. m., Ezr. 10:40.

מכנס (from the root קנס), only in plur. or dual, constr. מכנסי breeches of the Hebrew priests, so called from their hiding and concealing their nakedness (root קנס). Josephus (Arch. iii. 7, § 1), describes them in these words, διάζωμα περὶ τὰ αἰδεῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἀχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root קס, like קמר from קר), pr. number, price (see fem.), then tribute, Num. 31:28, 37—41. Aram. מכס, Arab. مكس census, toll, whence is formed a new verb مكس to collect tribute, also a denominative noun مَكْس, حَكْمٌ a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it մարս. Contracted from this is מכס, fem. [מסה].

מכסה f.—(1) number, Ex. 12:4.

(2) price of purchase, Lev. 27:23.

מכסה m. (from the root קסה) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb קסה)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully חֲמִשָּׁה אֲזִיָּה־יִצְחָק Exod. 29:13, 22.

מכפל f. ("a doubling" ["portion," "part," "lot," like the Eth. መገረ, ሰገረ:"]), [Machpelah], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. ימכר. to SELL (kindred to מכר, קטר, מכר ["perh. Arab. ميسر"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by פ of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. מכר to betroth, compare קטר No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell* a people, used of Jehovah, i. e. *to deliver* into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרוּ בְּיַד אֹיְבֵיהֶם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL ימכר.—(1) pass. of Kal, *to be sold*, Levit. 25:34; pass. of letter b, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, מכר, מכר, מכר [pr. n. מכר], and—

מכר m. with suff. מכרי.—(1) *something for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root קר), *an acquaintance, friend*, prop. abstr. friendship, familiarity (Setanm fshaf), 2 Ki. 12:6, 8.

מכרה m. (from the root קרה) *a pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. מכרות, ["perhaps"] *swords*, so called from piercing through (Gr. μάχαρη), see the root קר No. I.; hence, Gen. 49:5, כְּלֵי חַמָּס מְבַרְתֵּיהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, וַיְכַחֵם קַלל אֶת הָרַבִּים בְּלֶשֶׁן וַיִּנֵּחַ "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. مكر to plot, to devise, and መረ: to consult, መረ: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrs. p. 595.

מכרי ("worthy of price," or "bought" ["for price," "price of Jehovah"], [Michri], pr. name, m., 1 Ch. 9:8.

מכרתי [Mecherathite], Gent. n. from מכרה, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) a cause of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(b) incitements to go astray (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) offence of mind, scruple of conscience, 1 Sam. 25:31.

מכשלה *f.*—(1) ruin, used of a state brought to ruin, Isa. 3:5.

(2) an incitement to sin, offence; pl. used of idols, Zeph. 1:3.

מכתב *m.* (from the root **כתב**).—(1) writing, Ex. 32:16; Deut. 10:4.

(2) something written; hence—(a) a letter, Germ. ein Schreiben (Arab. **كتاب** and **مکتوب** used of a letter), 2 Ch. 21:12.—(b) a poem, Isa. 38:9. Compare **מכתם**.

מכתה *f.* (from the root **כתה**) fracture, breaking, Isa. 30:14.

מכתב *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), something written, specially a poem. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש *m.* (from the root **כתש**).—(1) a mortar, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. **ὀδοντοκ**, socket of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. *מ* being occasionally cast away, **מלא** Job 32:18; **מלא** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. **πλέω** (*πλήρης*, *πimplēmi*), *πλέος*, also *βλύω*, *βρύω*; Lat. *plere*; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate **πλέω**, **πλείω**, to sail; also **φλέω**, **φλύω**, *fleo*, *fluo*, *pluo*). Specially—(a) to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלא את המים ביםים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המזבח** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלא השלטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) to fill a place with any thing, with two acc. of the place and the thing filling it, Eze. 8:17, **מלא את הארץ חסם** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by **מן** of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידך** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **מלא רשע מלא** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllst (compare Gen. 15:16).

(2) intrans. to be filled, to be full, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלא הארץ חסם** "the earth is filled with violence." Jud. 16:27, "the house was full **האנשים** of men." Job 32:18, "I am full **של** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by **מן** Isaiah 2:6. Specially in Hebrew it is said—(a) **מלא נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) to be fulfilled, or completed, used of space of time. Gen. 25:24, **ומלא ימיה ללדת** "and her time was fulfilled for bearing" her time to bring forth arrived. 50:3, **מן מלא ימי ההקמים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, to be filled, to be full, with an acc. Genesis 6:11, **ומלא הארץ חסם** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אתם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Constructed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלאם and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דוד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חיה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלאו "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. *تلا النظر الى* to observe any

one closely, *وما جعل* to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא *הקשת* to bend a bow strongly, for *הקשת* *לרדף* Zeo. 9:13; Compare Arab. *املا في القوس* and fully *املا في القوس* Schult. Opp. Min. p. 176, 355;

and Syr. *حلا فملا*; also *חלו* *ללכת* for *מלא* *ללכת* "to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (*etwas einfüllen*), for *to pour into, to put into*. Isa. 65:11, *הממלאים למני מסקר* "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא *אבנים* *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, *והוא* *מלא* *על כל נדחתיו* "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, *מלא אתם חכמת לב* "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, *ידו בקשת* "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. *ממלאים* *filled up* with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by אל *to attack with united strength*, Job 16:10.

Derived nouns are, מלא, מלאה, pr. n. *מלא*, *מלאה*, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלאה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, *שוליו מלאים את ההיכל* "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as מלא *קפה* *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, *בתיים מלאים בלבנוב* "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, *מלא ימים* *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. *מלאה לה* Am. 2:13.—A *full* wind is a *strong, violent* wind. Jer. 4:12, *מלאה* "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, *מלא מי* *waters of fullness*, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מלא, מלאה, once מלו Eze. 41:8, m.

(1) *fulness* (fülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, *מלא כף* "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, *מלא חפניכם* "the fullness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, *מלא הספל מים* "a basin full of water."—Amos 6:8, *עיר וכל אלה* "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל הַיָּם וְכָל הַיָּבֵשֶׁת "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **مَلَا**, Syr. **ܡܠܐ** in Barhebr. often. Gen. 48:19, מְלֵא הַנְּזִים. Isa. 31:4.

מְלֵא f. *fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves abounded. Used of corn, Exod. 22:28, וְדִמְעָה לֶחֶם LXX. ἀπαρχὰς ἁλωνος καὶ ἀληνοῦ. Deut. 22:9, מְלֵא הַנְּזִים. Used of wine, Nu. 18:27, מְלֵא הַנְּזִים "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ἀληνοῦ.

מְלֵא f. *filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵא No. 2.

מְלֵא m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵא No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. the *sacrifice of inauguration* (compare מְלֵא sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. מְלֵא Ex. 25:7; 35:9.

מְלֵא m. (from the root מְלֵא to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܝܬܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מְלֵא); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלֵא, Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[“מְלֵא Ch. *an angel*; with suff. מְלֵאָה Dan. 3:28; 6:23.”]

מְלֵא fem. (by a Syriacism for מְלֵאָה), const. מְלֵאָה; with suff. מְלֵאָהָ; plur. מְלֵאוֹת, const. מְלֵאוֹת.

(1) prop. *service* (see the root מְלֵא); hence *work*

prescribed to any one (comp. Germ. *schiden*, Luth. *teschiden*, *beforgen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כָּל מְלָאכָה “thou shalt do no work;” Exod. 31:14, 15; 35:2; Lev. 23:7 Specially of the *work of an artizan*; Exod. 31:3; 35:35, מְלָאכָת חָרָשׁ “work of a smith;” מְלָאכָת עֹר leatherwork, something made of leather, Lev. 13:48; מְלָאכָת בַּיִת יהוה “the works placed in the temple of Jehovah,” 1 Ch. 23:4; Ezr. 3:8; מְלָאכָה עֹשֵׂי הַמְּלָאכָה workmen, 2 Ki. 12:12; מְלָאכָה עֹשֵׂי הַמְּלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְלָאכָה).

מְלָאכָה const. מְלָאכָה f. *message*, Hag. 1:13 (from the root מְלָא).

מְלָאכִי (abbreviated from מְלָאכִיָּה “the messenger of Jehovah;” whence LXX. *Malachias*, Vulg. *Malachias*; comp. מְלָאכִי for מְלָאכִיָּה, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלָאָה (from the root מְלָא), fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלָאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלָבוֹשׁ m. (from the root מְלָבַשׁ), a *garment*, i. q. מְלָבוֹשׁ 2 Ki. 10:22.

מְלֵכָן m. (denom. from מְלָכָה a brick), a *brick kiln*, Jer. 43:9; Nah. 3:14.

מְלָה f. pl. מְלָה and מְלָה (from the root מְלָל).

(1) *word, speech*, i. q. מְלָל, a word of frequent use in the Aramaean (Syr. **ܡܠܐܬܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְנִתְּנָה לִי לְמֵלָה.

(2) *a thing*, like מְלָל, Job 32:11.

מְלָה f. Chald., emphat. st. מְלָהָ; pl. מְלָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלֵא see מְלֵא.

מְלֵאוֹת see מְלֵאוֹת.

מְלֵאוֹ masc. prop. *a rampart, mound, built up and filled in with stones and earth* (Chaldee מְלֵאוֹ).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bipl. i. ii. p. 35, seqq. It appears to be the same as מְלוֹא 2 Kings 19:21. But—(b) מְלוֹא Jud. 3:6, 20, is a castle of the Shechemites, and מְלוֹא its inhabitants, ibid.

מְלוֹחַ m. (denom. from מָלַח salt), *halimus*, Greek ἀλῖμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מְלוּךְ ("reigning," or i. q. Syr. مَلُوح "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כְּתִיב, where קָרִי is מְלוּכִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלוּכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom*; *dominion*; מְלוּכָה עִיר royal city, 2 Sa. 12:26; מְלוּכָה הַמֶּלֶךְ royal throne, 1 Ki. 1:46; מְלוּכָה הַמֶּלֶךְ royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מְלוּךְ No. 2.

מְלוֹן m. (from the root מָלַן), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּנָה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. مَرْزَال see Buxtorff Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מָלַח, also מָלַח to smooth, to soothe, Greek μαλακός, μελιχίος (μέλι), ἀμέλγω, Lat. *mulceo*, *mulgo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַח, מָלַח and those cited under these words). Hence מָלַח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِيح fugitive (from the idea of slipping away, comp. מָלַח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָלַח to threaten (with *r* softened into *l*)."]

NIPHAL, *to glide away, to flee, to vanish*. Isa. 51:6; מְלָחִי מְלָחִי מְלָחִי "for the heavens shall vanish like smoke." Besides in the root מָלַח then! is the active signification *to draw, to pull* (ziehen, *gerren*), whether with the hands or with the teeth, compare מָלַח : *to draw, to pull, to seize*, and hence the Heb. מָלַח rags.

II. מָלַח (Arab. مَلَح) *to salt*, denom. from מָלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מְלָחָה, inf. absol. מְלָחָה *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מָלַח (Arab. مَلَح) m. SALT, מְלָחָה the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מְלָחָה the valley of salt, see מְלָחָה Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מְלָחָה a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. Derivatives, מְלָחָה No. II., מְלָחָה, מְלָחָה, מְלָחָה.

II. מָלַח only in plur. מְלָחִים *torn garments, rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מָלַח Ch. (from the noun מְלָחָה) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said to *eat* of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מָלַח Ch. salt, Ezr. 4:14.

מָלַח m. with Kametz impure, Eze. 27:9 (denom. from מָלַח in the signification of *sea*, comp. Gr. ἁλῆς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מְלָחָה f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully מְלָחָה Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus — fragibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה 1. once **מִלְחָמָת** 1 Sa. 13:22; with suff. **מִלְחָמָתוֹ**, plur. **מִלְחָמוֹת** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1; **לְמִלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מִלְחָמָה**, followed by **אִתּוֹ** (**אִתּוֹ**) and **עַל** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **יָרִיתָה מִלְחָמָה** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **אִישׁ מִלְחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בָּאֵם מִלְחָמָה** *bas strigas* wolf, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מִלְחָמָה** *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

מִלֵּט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **פָּלַט**. (Of the same family are the roots cited under **מָלַח** No. I. The third radical is a dental or a sibilant in **מִלֵּץ**, Arabic **مَلَسَ** II. to soften, **מִלֵּט** to smooth, to flatter, **מָלַס** to be soft, smooth, **מָלַז** to escape, to slip away, Gr. *μείδω* to soften, *μαλάσσω*, *μειλίσσω*, although in these the root has γ, [comp. *μέλω*, *μαλακός*, *mulgeo*, *mulceo*]; Germ. *milb*, etc. With the letter *l* hardened is formed **מָרַט**, which see.)

PIEL מָלַט and **מָלַט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מָלַט נַפְשׁוֹ** to preserve one's own life, 1 Ki. 1:12; **מָלַט נַפְשׁוֹ** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مَلِطَ** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וָאֶחָד מִלִּפְתֵּי בָעוֹר** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **بَرَأَ** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מִלֵּט m. *cement*, so called from being *spread* or *smoothened* over (Syr. **ܡܠܝܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מָלַט**). Arab. **مَلَطَ**, Syr. **ܡܠܬܐ** id., also Gr. *μάλθη*, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

מִלִּיָּה ("whom Jehovah freed"), [*Mel-tiah*], pr. n. m. Neh. 3:7.

מִלִּיכוֹ [*Melicu*], see **מִלִּיךְ** No. 2.

מִלִּילָה f. *an ear of corn*, prop. used of an ear of corn cut off (from the root **קָלַל** No. II.), once Deut. 23:26.

מִלִּיצָה f. (from the root **לִיצָה**).—(1) *a mocking song*, Hab. 2:6, see the root **קָלַל** No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מָלַךְ f. **מִלְכָּה**.—(1) *to reign, to be king*. (Æth. **መለከ**; id.; Arab. **مَلَكَ** to possess, to reign; Syr.

and Ch. to consult, compare Lat. *consulere* for *judicare*, *statuere* (whence *consul*), and the Old Germ. rather for *to rule, to govern*; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **עָלָה** 1 Sa. 8:7; 12:14; Ps. 47:9, and **פָּ** Josh. 13:12, 21 (to rule over, *herstehen über*), although **פָּ** is also not unfrequently **פָּ** of place, Jud. 4:2, *herstehen zu*, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מִלְכָּה** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מִלְכָּה**, **מִמְלָכָה**, **מִמְלָכֻת**.

מִלְכָּה [so also in pause], with suff. **מִלְכָּי**, pl. **מִלְכָּיִם**, once **מִלְכָּיִם** Prov. 31:3, and, by insertion of a mater lectionis **מִלְכָּיִם** 2 Sam. 11:1 [**מִלְכָּיִם**], m.

(1) *a king*. (Arab. **مَلِكٌ**, rarely **مَلَكٌ**,

Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מִלְכָּה יִשְׂרָאֵל** Gen. 14:2; **מִלְכָּה יְהוּדָה**; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֻבֵּשׁ Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεὺς ὁ μέγας, μέγας βασιλεὺς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܕܡܠܟܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(a) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶכָּה; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִּי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכָּם and מְלָכָם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The *Moloch* of the Ammonites and the *Saturn* of the Carthaginians both represented the planet *Saturn*, which was regarded by the Phœnicio-Shemitic nations as a *καταδαίμων*, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מֶלֶכָּה Chald. *a queen*, Dan. 5:10.

מֶלֶכֶת f. (from the root לָקַח), *a snare, a trap*, Job 18:10.

מֶלֶכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּדִילָשִׁים), Cant. 6:8, 9.

מֶלֶכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מֶלֶכָּה see מְלָכָה.

מְלָכָה const. מְלָכוֹת, emphat. מְלָכוֹתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מְלָכוֹתָא Dan. 2:44; 7:23.

מְלָכוֹת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מְלָכָה שְׁאוֹל, 1 Ch. 12:23, מְלָכָה שְׁאוֹל "the kingdom of Saul," Dan. 1:1, "in the third year of the reign of Jehoikim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכָה שְׁאוֹל *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere מְלָכָה שְׁאוֹל. Meton. used of *royal ornaments*; Esther 5:1, מְלָכָה שְׁאוֹל "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מְלָכָה שְׁאוֹל the kingdom of Judah, 2 Ch. 11:17; מְלָכָה שְׁאוֹל the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכוֹתָא Dan. 8:22.

מְלָכָה שְׁאוֹל ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in 2. Nu. 26:45.

מְלָכָה שְׁאוֹל and מְלָכָה שְׁאוֹל ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכָה שְׁאוֹל ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכָה שְׁאוֹל ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מְלָכָה שְׁאוֹל ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:9; al.

with the words separated מִלְכֵי שָׁמַיִם 1 Ch. 8:33; 9:39; 10:9.

מִלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָּם and מִלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מִלְכָּה f. of the Chald. form מִלְכָּה (מלכה on the contrary מִלְכָּה from מִלְכָּה), a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the moon, or *Astarte* (עֲשִׂתָּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָּה worship, i. e. abstr. prop. concr. deity, goddess (of heaven), in like manner the Syriac translator renders it *ܡܠܟܬܐ*, the worship of heaven.

מִלְכָּה with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דִּבֵּר. (Chald. and Syr. מִלַּל, id. It in some measure imitates the sound, like the Greek *αλλω*, *lassen*). In Kal once part. מוֹלֵל Pro. 6:13.

PIEL מִלַּל id. Const. with acc. to speak of, to utter any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, וְיִמְלֵל לְאַבְרָהָם וְיִרְיָ "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֵּר No. 1, c.

Deriv. מִלָּה a word [and pr. n. מִלְלָה].

II. **מִלַּל** i. q. מוֹד, מְהֵל, גָּמַל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמְלֵל Job 14:2; 18:16; pl. in pause יִמְלִי Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, בְּצִיץ יִמְלֵל "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, יִמְלֵל קִצְרוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from יָמַל i. q. נָבַל to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member בִּלְבֹן), but the signification of cutting off is confirmed by the form יִמְלֵל Ps. 90:6, and the deriv. noun מִלְלָה

POEL מוֹלֵל, fut. יוֹלֵל, to cut off, Psalm 90:6; see מִלָּה Pilel.

Deriv. מִלְלָה.

Note. Some regard the notion of cutting as primary, and this they consider to be applied to speaking (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מִלַּל Chald. Pael, to speak, Dan. 7:8, 11, 20, 25.

מִלְלִי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

מִלְמָד or **מִלְמָדָר** m., once constr. st. Jud. 3:31, מִלְמָד הַבָּקָר "an ox-goad;" Gr. *βουπλήξ*, Il. vi. 135, *βούκηντρον*, see Schöten, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root מִלַּד No. 1, to correct, to chastise.

מִלֵּץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מִלַּח No. I. מִלֵּץ and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מִלְצָר with the art. הַמִּלְצָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers.

מִלְסָר prefect of the wine; according to others מִלְסָר prefect of the treasury.

מִלַּךְ TO BREAK, TO CRUSH (*eintneiden*), Levit. 1:15; 5:8. (Cognate is the root מִלַּךְ, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מִלַּךְ *vellicavit*.) LXX. ἀπὸ κνίω, to cut off with the nail (*abtnemen*), contrary to the express words of the Hebrew text, וְלֹא יִבְדִּיל Lev. 5:8.

מִלְקָח m. (from the root לָקַח)—(1) prey, booty, but especially used of cattle. Nu. 31:12, וְאֶת־הַשְּׁבִי וְאֶת־הַשָּׁלָל הַמִּלְקָח "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְקָחַיִם both jaws, by which food is taken, Ps. 22:16.

מִלְקָחַשׁ m. (from the root לָקַח) the latter (i. e. the spring) rain, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִלְקָח, יֹרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלְקָחַיִם m. dual (from the root לָקַח)—(1) pair of tongs, Isa. 6:6.

(2) snuffers, 1 Ki. 7:49; 2 Chron. 4:21

מלקחים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in *Thes.*, this latter being given as the form before a suff.]

מלתחה f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root **לחח**.

מלתי (prob. for **מלאתי** "my fulness"), [*Mallothi*], pr. n. m., 1 Chron. 25:4, 26.

מלתעות pl. f., Psalm 58:7, and with the letters transposed **מחלעות** Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root **לחע** to bite; comp. **סגת-חיה**; a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

ממנרה f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries*, or *cells for keeping grain* (**מנירות**), denom. from **מנרה** Hag. 2:19, with **מ** local prefixed; comp. **מראש**, **מראש**, and Lehrs. § 122, 1, No. 14.

ממדים pl. (from the root **מדד**), *measures*, Job 38:5.

ממוכן [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also **מומכן** verse 16 כתיב.

ממות only in plur. **ממותים** (from the root **מות**)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב *concr. slain*, where the קרי is **מפגתים**.

ממור m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. *ἐκ πορνῆς*; Vulg. *de scorto natus*; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see *Thes.* p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. *ἀλλογενής*. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root **מור** prob. had the same meaning as **נור** to separate but used in a bad sense, to despise, to condemn; whence **נור** Med. Damma, to be of little worth, contemptible; compare **מר** to put to shame;

and Syr. **ܡܪܐ** Aph. to condemn. Others take it from the root **מור**, whence the noun **מור** a foreign country; and hence **ממור**.)

ממקד m. (from the root **מקד**)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, **ממקד אחיו** "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

ממקרת Lev. 25:42, f.; i. q. **ממקד** No. 1.

ממלכה constr. **ממלכת**, with suff. **ממלכתי**, plural **ממלכות** (from the root **מלך**) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king **ממלכת** royal city, Josh. 10:2; 1 Sa. 27:5. **בית ממלכה** royal abode, Am. 7:13. **ממלכות הארץ** kingdoms of the earth, Deu. 28:25.

ממלכות f., constr. st. **ממלכות** (from the root **מלך**) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

ממקד (from the root **מקד**) m. *wine mixed with spices*, i. q. **מקד**, **מקד** Pro. 23:30; Isa. 65:11.

ממן see **מן**.

ממר m. *sadness*, Pro. 17:25 (from the root **מר**, like **מקד** from **קדם**, comp. **מקם** from **קדם** from **קל**).

ממרא ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence **ממרא** **אלוני** "the oaks of Mamre," 13:18; 18:1; and simply **ממרא** 23:17, 19; 35:27, the name of an oak grove near Hebron.

ממריים Job 9:18, a doubtful form which appears to have sprung from **ממריים** (36 copies read **ממריים**), and **ממריים**, from **ממריים** *bitternesses*, with **מן** prefixed. The construction will bear either, since the verb **ממרי** admits either construction, an accusative, or the particle **מן**.

ממשח m. *expansion*, Eze. 28:14. **צירוב ממשח** Vulg. *Cherub extensus*, i. e. with extended wings, comp. Ex. 25:20. Root **משח** No. 2.

ממשל m. (from the root **משל** No. 1) *dominion, rule*, Dan. 11:3, 5. Plural **ממשלים** 1 Chron. 26:6, *concr. lords, princes*.

ממשלה f. (from **משל**) Mic. 4:8; constr. **ממשלת** (Gen. 1:16; Ps. 136:8), with suff. **ממשלתך** Isaiah 22:21, pl. constr. **ממשלות**, **ממשלות**—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) *concr. princes, chief rulers*, 2 Chr. 32:9, see **ממשל** No. 2.

מִשְׁקָן (from the root **שָׁקַע** to possess). Once Zeph. 2:9, **מִשְׁקָן חָרָל** a possession of nettles, a place occupied by nettles.

מִמְתָּקִים m. plur. (from the root **מָתַק**) *sweetnesses*, Cant. 5:16.

מָן with suffix **מָנָה** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مَن** id., pr. *portion*, *gift*, **مِن السَّيْمَا**, from the root **مَن**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מָן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. **מָן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מָן** *whosoever*, Dan. 3:6, 11; 4:14.

מָן m.—(1) *part, portion* (from the root **מָן**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מָנָה** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמְנִי** pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, "warn them **מִמְנִי**" Germ. von meinem wegen, from me), **מִמְנֵי** *a parte ejus*, and the prefix **מִן** pr. is its const. state. That this is really a subst. the pl. const. **מִנֵּי** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מִנֵּי** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مَنْج** id. Prob. we should also here refer, Ps. 45:9, "out of the ivory palaces **מִנֵּי שָׁחֲחִים** the strings (i. e. concerts of music) gladden thee." As to the plur. termination **ִי** for **ים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מָן and **מִן**, when followed by a guttural **מָן**, rarely **מִן** (Gen. 14:23; Sa. 18:16; and constantly in the forms **מִנֵּי**, **מִנֵּי**, poet. **מִנֵּי** and **מִנֵּי** which see. (Syr. **مَنْج**, Arab. **مِنْ**, rarely **مِن**); with

suff. **מִמְנֵי** (see **מָן**) poet. **מִמְנֵי** and **מִמְנֵי** (in the Syriac form); **מִמְנֵי** in pause **מִמְנֵי**, **מִמְנֵי** for **מִמְנֵי** from him, f. **מִמְנֵהוּ**, poet. **מִמְנֵהוּ**, **מִמְנֵהוּ** for **מִמְנֵהוּ** from us, **מִמְנֵהוּ** poet. **מִמְנֵהוּ** f. **מִמְנֵהוּ**.

(1) pr. const. st. of the noun **מָן** a part of any thing. Hence a partitive prep. **מִן** (**מִן** Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, "ten men **מִן** העֵלֵי of the elders of the city." 2 Ki. 2:7, "fifty **מִן** הַנְּבִיאִים of the sons of the prophets." Neh. 1:2, **מִן** אֶחָד מֵאֵלֶּיךָ "one of my brethren." Job 5:1, **מִן** מִן הַקְּדוֹשִׁים "who from amongst his holy ones (i. e. angels)?" Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מִן** הַלַּיְלָה "what of the night?" i. e. hast thou to teach. Saadiah supposes another ellipsis, "what of the night?" sc. remains);—filling up (**מִן** **מִלֵּא** **מָן** **מִלֵּא** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**מִן** **אָכַל**, Gr. *εσθίειν, πίνειν τινός*), of being satisfied (**מִן** **שָׂבַע**), etc. 1 Kings 12:9, **מִן** הָעֵל **מִן** הָעֵל "lighten (somewhat) from the yoke." In all these cases **מִן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. etwas). Specially—

(a) when it refers to multitude, it denotes *(some) out of the whole number*. (Compare Arab. **بعض** part, also some.) Ex. 17:5, **מִן** יִשְׂרָאֵל "some of the elders of Israel." Gen. 30:14, "give me (some) of the mandrakes of thy son." Cant. 1:2, **מִן** שִׁיקָיו "let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. ⁵بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יָמִין אֶרֶץ and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַר לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מַעְלָנֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 98; xix. 98; מִן עֵלֶם "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers *non a quoquam*, and contr. *non a quocquam*, Gal. 5:16. In Hebrew it is used—(a) מִן אֶחָד i. e. *some part of one, even one*. Lev. 4:2, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) מִן אֶחָד *even one*, in the difficult place, Gen. 7:22, מִן אֲשֶׁר בָּחַרְתָּה מֵהֶם, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) מִן אֶחָד i. q. *not even any, not even the least*. Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where *some* take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, τίς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that *something* was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ex*. So

very frequently in the proper signification, אֲחֵר מִן הַצֵּיט, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, *pregn. to dip one's finger, and to take it out from the oil*, Lev. 14:16. Specially it is often used—

(a) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִן הַלְבָנֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיא מִן הַדָּבָר "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַדָּבָר "those sprung from thee," i. e. thy descendants (others render, *some of thy inhabitants*, compare No. 1, a); Jud. 13:2, מִן הַדָּבָר "a man of Zorah;" Jud. 17:7.

(c) of the *author and efficient cause* whence any thing proceeds, Gen. 49:12, מִן הַדָּבָר "becoming dark through wine," מִן הַדָּבָר "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הַדָּבָר to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, מִן הַדָּבָר "they are taken by the archers;" Isaiah 28:7, מִן הַדָּבָר "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, מִן הַדָּבָר "perhaps I shall be built (i. e. have offspring) from her" (comp. מִן הַדָּבָר Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; מִן הַדָּבָר Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן הַדָּבָר Num. 32:22; מִן הַדָּבָר Jer. 51:5; זֶכְרִי מִן הַדָּבָר Zech. 11:13. מִן הַדָּבָר cursed by the Lord (see חֵלֶל מִן הַדָּבָר, p. CCLXXX, B); Deut. 32:47, "it is not *reckoned* as a vain word to you," i. q. *reckoned*. So I also understand Gen. 3:14, מִן הַדָּבָר מִן הַדָּבָר i. q. *reckoned* [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן הַדָּבָר מִן הַדָּבָר i. q. *reckoned* as happy by the (other) sons," i. q. *by his brethren*.

(d) of the instrument. Job 7:14, מִן הַדָּבָר "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed *by* the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 52:5, מִן הַדָּבָר "because of

our sins," Cant. 1:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מְבַלֵּי, מְבַלְּתִי because of defect, i. q. *because* there is *not*, see בְּלִי, בְּלִיָּה. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן בָּחֵם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). יְהוָה מִסִּי according to the command of Jehovah, 2 Chr. 36:12. Hence according to, after. Eze. 7:27, מִדְּרָגָם אֲעֲשֶׂה אֹתָם "according to their ways will I do with them." מִן according to the number, as often as, nach der Anzahl (see דִּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשְׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...from...unto (see אֵל let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֵל "from kind to kind," i. e. things of every kind.—(β) מִן...עד "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן יָרַד מִן הַמַּיִם "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, מִן אֶם מִן שֹׁרֶת נֶעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...עד Eze. 25:13, מִן תֵּמָן...עד דֵּדָן "from Teman .. even to Dedan." More often also in this signification (*from...unto*) there occurs לְמִן, for which see below. מִן מִן מִן *from thee hither*, see הֵנָּה and הֵלָּה. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (בָּרַח, נָס), withdrawing (נָחַ), but also after those of fearing (יָרָא, פָּחַד), hiding, hiding oneself (עָלָם, קָתַר), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן חֲסִי free from any one; מִן צֶלַל a shadow which defends from the sun, Isa. 4:6; 25:4; מִן שָׁכַח to rest from any thing. There is the notion of *leaving off*, in מִן בָּלָה to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן לָקַם מַעֲלֹת " (it is) enough for you! (cease now) from going up." There is that of failing in מִן בָּגַד.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' "Ἀργεος, far from Argos, ἀπὸ πατρίδος αἰχῆς, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִרִּב "to dwell far from strife;" Num. 15:24, מִן עֵינֵי הָעֵדוּת "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן אֶחָד one who is *next to the* Goel, or nearest of kin, the one who is next after him (compare Syr. מִן הַיּוֹם the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן כִּדְרִי "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִרְיָה " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πύργων; Od. xxi. 420, ἐκ διφροῖο καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִן יְמִינִי on the right and on the left (see under these words); מִן צֶדֶק at the side; מִן מִצְרַיִם in front, to the east, Gen. 2:8; 13:11; מִן מִזְרַח שָׁמֶשׁ to the rising of the sun, Isa. 59:19; מִן מִאֲחֲרֵי on the hinder part, behind, מִן מִסְבִּיב round about, מִן מִרְחֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִסְרָח id.; Isaiah 17:13; מִן מִנְּה...מִנְּה on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִן מִתְחַת, מִן מִבֵּית, מִן מִחוּץ, see Heb. Gramm. § 147, 1. With ל added, these adverbs assume the power of prepositions, as has been already observed; see p. cccclxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, & *ante* from which onward, מִנְעִירִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִנְיָמִיד from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמְּהֵרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִבְּרֵאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִתְקִיץ "as a dream after one awakes;" Prov. 8:23, מִבְּרֵאשִׁית "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; אַחֲרֵי after the end (see [2]); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִיָּמִים, Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. מִן בָּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גְּבוּהָ מִכָּל הָעַם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָלֶיךָ מִכָּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֵם מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתַּחֲוִיתִי מִצְבוֹתָם

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of *eminence standing out*, and hence of *surpassing*, is manifestly more suitable than the general one of *distance, standing apart*; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גְּדוֹל עוֹנִי מִנִּשְׁוֹא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָכַת אֱלֹהִים מַעֲלוֹת, "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּילֵיהֶם מִיִּדּוּשֵׁיהֶם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִקֹּדֶךָ תִּרְדֹּךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְיָ אֱלֹהֶיךָ "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (לָמַס), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִלִּפְנֵי הָאֵל." Gen. 27:1, "his eyes were dim מִלִּפְנֵי הָאֵל."

he could not see." Isa. 49:15, can a woman forget her sucking child **לֹא יִשְׁכַּח** so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn **לֹא אֶחֱרֹץ** that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and **לֹא** is for the fuller **מִתְּחִיל**. 1 Sam. 15:23, "he rejected thee **לֹא** so that thou art no (more) king." Jer. 48:2, "we will destroy it **לֹא** so that it be no (longer) a nation." Isaiah 52:14, **מִשְׁחָת מְאֹד** "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i. q. Syr. **ܐܝܢܐ**, Arab. **مِنْ اَنْ**, *lest*; comp. No. 5, c. Deu. 33: 11, **לֹא יִשְׁכַּח** LXX. **μὴ ἀναστήσονται**. Vulg. *non consurgant*. Comp. Lehrs. p. 636.

When prefixed to other particles of place, **מִ** commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'après*; e. g. **מֵאַחֵר** from behind, hinter (etwas) weg; **מֵבֵּינֵי** from amongst, zwischen (etwas) weg; **מֵלִפְנֵי**, **מֵפָנָיו**, **מֵעַד**, **מֵמֶנָּה**, **מֵמִתְחַת**, see **אַחֵר**, **בֵּין**, **בְּעַד**, **לִפְנֵי**, **עַד**, **עַם**. (As to **מֵאַחֵר**, see above, page xciv, A, after **אַחֵר**). In other places, it denotes only *a part or side of* any thing, as **מֵאַחֲרָיו** after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as בְּמִלְחָמָה for מִן בְּמִלְחָמָה; like the Syriac מִן חוּץ except, i.q. לְבַר מִן (both of which are in use); vice versâ in —

לְמִן for לְ as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple לְ signification No. 3, *a*, of the terminus a quo, *inde ab, from*. לְמִרְחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, לְמִן עֲשִׂירִים שָׁנָה, “from twenty years old and under.” 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, לְמִאִישׁ וְעַד אִשָּׁה “whether man or woman.” Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22.—Here do not belong לְמִתַּחַת לְ, and לְמִתַּחַת לְ 1 Ki. 7:38, which are for לְמִתַּחַת, *from below*, with the added notion of *motion to a place*; compare אֶל־מִחוּץ.

מֵאֵת see after טז p. xciv, A.

מן Ch. suff. מְנִי, מְנֵךְ, מְנֶה, מְנִה i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מֶחֶל. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מֶחֶל דִּי פְּרָל, a part of them was iron, a part of them earthenware;" compare מֶחֶל—מֶחֶל 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(b) of the cause by which anything is moved, *on account of*, Dan. 5:19.—(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן הַחֹק out of truth, or according to truth, *truly*, Dan. 2:47; וַיֵּצֵא מִן יִצְחָק certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e.g. ἐξ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מֵאֵת מַעַם = Hebr. מֵאֵת, see לֵאחֲרָיָם i. q. Hebr. מֵאֵת מֵאֵת, see לֵאחֲרָיָם i. q. Hebr. מֵאֵת מֵאֵת, see לֵאחֲרָיָם i. q. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, לֵבָבָא מִן אֲנִשָּׂא יִשְׁתַּח "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מְנָא Chald. see **מְנָה**.

מִנְאוֹת pl. from מִנָּה, portions.

מְנַגִּינָה f. i. q. נְגִינָה *a song, specially in mockery, a satire*, Lam. 3:63.

מְנִידָה f. Chald. i. q. מְדָה which see.

מִנְדַּע Chald. i. q, Hebr. מִדָּע, *dd*, according to the Chaldee mode, being changed into *nd* (from the root יִנְדַּע fut. יִנְדַּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, *ibid.* 4:31, 33.

נָחַד prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are נָחַד and נָחַד). In the Indo-germanic languages there correspond, transp. νέμω; Zend. *neeman*; Pehlev. *nim*; and perhaps μέρω, μείρωμαι). In Kal—

(1) *to allot, to assign*, followed by } Isa. 65:12.

(2) *to prepare, to make ready* (prop. *to divide into parts, to arrange*), e. g. an army, 1 Ki. 20: 25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. **ܠܥܢܢܐ** *to number*. Perhaps Sanscr. *man*, to reckon, to think)

PIEL—(1) *to divide* (see Kal), *to allot*, *to assign* to any one, followed by ׀ of pers. Dan. 1:5; Job 7:3
(2) *to appoint*, *to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, וַיִּצְרֶהוּ "appoint (order, cause) that they may preserve him;" followed by לָלַח to set over, Dan. 1:11.

PUAL, pass. *to be constituted*, *set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִתָּהּ Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי and מְנִיָּה, and the proper names מְנִיָּה, מְנִיָּה, and מְנִיָּה.

מְנִיָּה & מְנִיָּה Ch. *to number*, *to review*, Dan. 9:26. Part. pass. מְנִיָּה verses 25, 26.

PAEL מְנִיָּה and מְנִיָּה *to constitute*, *to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה.

מְנִיָּה m. pr. part, *portion*, *number* (see the root), especially *mina*, Gr. *μνᾶ* (Syr. *مِنْه*, Arab. *مِنْه*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable.

מְנִיָּה pl. מְנִיָּה (with Kametz impure, Est. 2:9), f.

(1) *a part*, *a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. מְנִיָּה to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מְנִיָּה *a lot*, Jer. 13:25.

מְנִיָּה in pl. מְנִיָּה *parts*, i. e. *times*, Gen. 31:7, 41. Compare מְנִיָּה No. 7.

מְנִיָּה m. *driving* (baš šahren), of a chariot, 2 Ki. 9:20. Root מְנִיָּה.

מְנִיָּה f. (from the root מְנִיָּה No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. *مِنْه* and *مِنْه* a trench of water, see Schult. ad Job. p. 49.

מְנִיָּה m. (from the root מְנִיָּה), Ps. 44:15, מְנִיָּה *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מְנִיָּה (from the root מְנִיָּה), with suff. pl. מְנִיָּה (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנִיָּה f. of the preceding.—(1) *rest*, *repose*, *condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זאת מְנִיָּה "this is the rest," this is the way to enjoy tranquil felicity. מְנִיָּה still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מְנִיָּה m. according to the Hebrews, *progeny* (see מְנִיָּה and מְנִיָּה). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junter syon. Others understand it to be *an ungrateful mind*, from the root מְנִיָּה, Arab. *مِنْه* to receive favours ungratefully.

מְנִיָּה with suff. מְנִיָּה (from the root מְנִיָּה).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנִיָּה f. of the preceding, *flight*, Lev. 26:36; Isa. 52:12.

מְנִיָּה m. *a yoke*, pr. for plowing, from the root מְנִיָּה to plow, to break up the ground (Syr. and Arab. *مِنْه*, *مِنْه*); hence מְנִיָּה *a yoke*, *beam*, of weavers, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *مِنْه*, *مِنْه*, being softened.

מְנִיָּה f. (from the root מְנִיָּה) *a candelabrum*, *a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנִיָּה m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיָּה Nah. 3:17.

מְנִיָּה an unused root, Arab. *مِنْه* to give, prop. to distribute, to divide out (kindred to מְנִיָּה, מְנִיָּה, com-

pare as to the relation of the verbs לָחַץ and לָחַץ under the root לָחַץ (לָחַץ). Hence—

מְנִיחָה f—(1) a gift, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) tribute, which was exacted from a tributary people under the milder name of a gift (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) a gift offered to a divinity, a sacrifice, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. to לָחַץ a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנִיחָה לָחַץ, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנִיחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [Menahem], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. Manahem.

מְנַחַת ("rest"), [Manahath], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מְנִי, by lectisterium, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاحَة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') מְנִי i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנִי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנִי), [Minni], pr. n. of a province of Armenia, which loc. cit. is joined with מְנִי according to Bochart (Phaleg. l. i. cap. iii. p. 19, 20) Μιννά, a tract of Armenia; Nicol. Damaſc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנִי.

II. מְנִי poet. for מְנִי with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנִי Isaiah 30:11; see מְנִי No. 1.

מְנִיּוֹת see מְנִיּוֹת.

מְנִי see מְנִי.

מְנִימִין [Miniamin], see מְנִימִין.

מְנִי m. Chald. number, Ezr. 6:17, from the root מָנָה, מְנִי.

מְנִיּוֹת (perhaps given from the root מָנָה), [Min-nith], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנִיּוֹת. To such a noun is commonly referred the form מְנִיּוֹת in the words, Job 15:29, לֹא יִפְתָּח לָאֶרֶץ מְנִיּוֹת, which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנִיּוֹת is derived from the root מָנָה, of which there is another trace in the common reading מְנִיּוֹת Isa. 33:1, which is supposed to mean the same as the מְנִי Med. Ye, to obtain, to acquire; whence מְנִי, נִי, נִי, wealth, possession, מְנִי, wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנִיּוֹת from מְנִי i. q. מְנִיּוֹת their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מְנִי.

מְנִי an unused root, Arab. مَنَعَ to divide, to allot (kindred is מְנִי); whence מְנִי a gift (Manna); מְנִי part. const. מְנִי; plur. מְנִי and pr. n. מְנִי.

מְנִי TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מְנִי, and Æthiop. ማን; to reject, to cast aside. ["The primary syllable is מְנִי, which has a negative force; see מְנִי." Thea.]) Ezek. 31:15, וְאֶמְנַע גְּהִרֹתֶיהָ "and I will restrain its floods."—(1) followed by מְנִי, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶמְנַע מִיָּדְךָ אֶת־עֵלְךָ "who has restrained me from doing thee evil;" Jer. 2:25, מְנִי רֵגְלְךָ מִיָּחָף "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מְנִי of pers. to withhold any thing from any one, Genesis 30:2, וְאֶמְנַע מִפְּרִי־בֶטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by מְנִי of pers. Ps. 84:12, etc. In the same sense is said מְנִי Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מְנִי with an inf.

(2) *to be taken away*, followed by **לָקַח** Job 38:15. Hence pr. n. **יִמְנַע**, **יִמְנָע**.

מִנְעוּל m. (from the root **נָעַל**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root **נָעַם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעָנָעִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָנַע** Pil. ננענע), like *σειστόπον* from *σειω*. Syr. and Arab. *tympana quadrata*.

מִנְקִיּוֹת f. only in pl. **מִנְקִיּוֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܟܝܐ** id., from the root **נָחַל** Pael *to offer a libation*.)

מִנְקָה i. q. **מִינְקָה** f. *a nurse*; see Hiph. of the root **נָקָה**.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּהֵיב**.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for **מִנְאָה** (from the root **מָנָה**), pl. **מִנְאֹת** Neh. 12:44, and **מִנְיֹת** Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, **מִנְחָה שְׁעָלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחָה בֹּקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָם m. *one pining away, one who is consumed* with calamities; root **מָם** which see Job 6:14.

מָם m. *tribute*. (Commonly taken from **מָם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָם** is contr. from **מָמָם** tribute, toll, from the root **מָם** to number, like the fem. **מָסָה** measure, number, for **מִדְקָה**. Many examples of the softening of the letters **ts**, or **ξ** at the end of words by the rejection of **k**, are found in Gr. and Lat., as *Ajax*,

Αἶας, *pistrix*, *pistris*, π *στρις*; *ῥνις*, Dor. *ῥρνιξ*, *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work*, *angaria*; fully **מָם עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָם** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָם עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **הָיָה לְמָם** Josh. 17:13; **שָׂם לְמָם** Jud. 1:28; and **שָׂם לְמָם עַל** Esth. 10:1, to lay servile work upon any one; **שָׂם עַל הַמָּם** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **שָׂרֵי הַמָּם** superintendents of works, task-masters, Exod. 1:11.

מָסָב m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מָסָבוֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מָסָבֵי יְרוּשָׁלַם** "around Jerusalem."

מָסַבֵּר m. (from the root **סָבַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith (artisan)*, 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Psa. 142:8; Isa. 24:22.

מָסְגֶרֶת f. *border*; plur. **מָסְגֶרֶת** (from the root **סָבַר**).

(1) *close places*, poet. used of fortified cities, Pa. 18:46; Mic. 7:17.

(2) *borders, margins* (Randleisten), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מָסֵד m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

מָסְדָּרֹן m. *a portico*, so called from the columns standing in *rows*; compare **סָדָר** **סָדָרָה** order, row. It is once found, Jud. 3:23.

מָסָה i. q. **מָסָם** and **מָסָם** No. II., **TO MELT, TO FLOW DOWN**. (Chald. **מָסָם**, Syriac **ܡܫܡܐ** *to be decayed, to putrify*; **Ἀῖθλη**: *to melt*.)

HIPHIL, to melt, to dissolve. **Psa. 6:7, זָרַעְתִּי אֶסְפָּה** "I dissolve (as it were) my couch with tears." **Psa. 147:18; fut. apoc. וְסָפַסְתָּ Psa. 39:12; trop. to melt the heart, i. e. to terrify; plur. וְסָפַסְתִּי in the Chald. form for וְסָפַסְתִּי Josh. 14:8.**

מִסָּה f. (from the root **נָסָה**), plur. **מִסּוֹת** *temptation, trials*; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, **Deuter. 4:34; 7:19; 29:2**. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, **Psa. 95:8**; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** **Ex. 17:7; Deut. 6:16; 9:22; 33:8**.

(3) *calamity*, by which God tries any one, **πειρασμός**, **N. T., Job 9:23**.

מִסָּה prop. *number* (contr. from **מִסְכָּה**, like **מִסָּה** which see, from **מָסַךְ**, root **מָסַךְ**), constr. **מִסָּה** prep. according to the number, i. e. *at the rate of, even as* (**Syr. مَسَا**, **Chald. מִסְכָּת** for **Hebr. מִסָּה**, **דִּי, יְדִי**). **Deut. 16:10, מִסָּה נָתַתָּ יָדְךָ** "even as thy hand can give." **LXX. καθὼς ἡ χεὶρ σου λαλῆται.**

מִסְנָה m. *a covering, a veil* (for the face), **Exod. 34:33—35**. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. **Arab. مَسْنَة**, which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read **מְסִיבָה** (**מְסִיבָה**, **מְסִיבָה**), a covering, a veil.

מִסְנוֹהָ f. i. q. **מְסִיבָה** *a hedge, thorn-hedge*, **Mic. 7:4**; from the root **סָנַה** to hedge, to fence around.

מִסָּה m. (from the root **נָסָה**), *removing away, keeping off*, **2 Ki. 11:6**.

מִסְחָר m. (from the root **סָחַר**), *traffic, merchandise*, **1 Ki. 10:15**.

מִסְךָ TO MIX, TO MINGLE, i. q. **מִזֵּן**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See **Arab. مَشَج, مزج, ماش** **Med. Ye, to mix, مَسْمُومَة, مَسْمُومَة mixture; Germ. Mischmaße; Aram. مَسْج, مَزْج, Sanscr. maksh and mair; Pers. آمیزیدن and آمیختن; Gr. μίσγω;**

Lat. misceo; Polish mieszać; Bohem. smisseti; Engl. to mash, to mix; Germ. mischen.) Psa. 102:10; Isa. 19:14, מִסְךָ בְּמִסְכָּה רִיחַ עֲוִיִּים, יְהוָה "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, **Prov. 9:2, 5; Isa. 5:22**.

Hence **מִסְכָּה** and—

מִסְכָּה m. *wine mixed with spices*, **Psa. 75:9, i. q. מִזֵּן** which see.

מִסְכָּה m. constr. **מִסְכָּה** (from the root **סָכַךְ**, *a covering*, **2 Sam. 17:19**; specially used of the veil before the gate of the holy tent, **Exod. 26:36, sq.; 39:38; 40:5**; and of the court, **Exod. 35:17; 39:40**; called more fully **מִסְכָּה הַמִּזְבֵּחַ** **Exod. 35:12; 39:34; 40:21**. **Isa. 22:8, וְנִגְלָה אֶת מִסְכָּה יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see **Schult. Orig. Hebr. § 258**.

מִסְכָּה f. (from the root **סָכַךְ**), *a covering*, **Eza. 28:13**.

I. **מִסְכָּה** f. (from the root **נָסַךְ** No. I).—(1) *the casting of metal*. **מִסְכָּה** **עָגֹל מִסְכָּה** a calf cast (of metal), **Exod. 32:4, 8**. **מִסְכָּה** **אֱלֹהֵי** the cast images of gods, **Ex. 34:17**. Specially *a molten image*, **Deut. 9:12; Jud. 17:3, 4**.

(2) **σπονδή, a league**, **Isa. 30:1**.

II. **מִסְכָּה** f. (from the root **נָסַךְ** No. II), *a covering*, **Isa. 25:7**.

מִסְכָּן m. (from the root **סָכַן** No. 4, to be poor), *poor, wretched*, **Ecc. 4:13; 9:15, 16**. **Arabic مَسْكِين, مَسْكِين; Ethiop. መስከን**, whence a new verb **መስከን** to be poor, **مَسْكَن** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the **Ital. meschino, meschinello**; **Portuguese, mesquinho**, subst. **mesquinhoez**; **French, mesquin**, subst. **mesquinerie**. Hence—

מִסְכָּנוֹת f. *poverty, misery*, **Deut. 8:9**; see the preceding word.

מִסְכָּנוֹת plur. f. *storehouses, granaries*, by a transposition of the letters for **מִסְכָּנוֹת**, from the root **כָּנַן** which see, **Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4**.

מִסְכָּת f. (from the root **נָסַךְ** No. II, i. q. **נָסַךְ** to weave), *threads, web of a weaver*, **Jud. 16:13, 14**

מסלה f. (from the root **סלל**)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i. q. **סלם**. 2 Ch. 9:11.

מסלול m. (from the root **סלל**), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מסמר only in pl. **מסמרים** Isa. 41:7; **מסמרים** 1 Ch. 22:3, and **מסמרות** 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. **مسمار** *a nail*. Root **סמר**. [Once written with **ש** Ecc. 12:11.]

מסם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are **קסח**, **קאס** No. II; see also **מאס** to dissolve, to macerate in water, and the words given under **מי**.)

NIPHAL **נָמַס**, in pause **נָמַס**, fut. **יִמַּס**, inf. **הִמַּס**—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*—(a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, **וַיִּהְיֶה לִּמָּיִם** and became water.—(b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet*."

HIPHAL, causat. of Niphal No. 2, *a, to make fearful*, Deu. 1:28.

Derivatives, **מַסֵּה**, **מַסֵּה**; comp. also **מַסָּה**, which I refer however to another root.

מסע *a weapon, an arrow, a dart*, Job 41:18.

Arab. **مسع** id. from the root **نزع** to draw an arrow in a bow, Koran, lxxix. 1; the letters **ס** and **ז** being interchanged.

מסע m. (from the root **נָסַע**)—(1) *a quarry*, see the root, Hiphal No. 1. 1 Ki. 6:7, **אֲבָנוֹת מִסַּע** "whole stones (not hewn), from the quarry." LXX. **ἁπλοὶς ἀπρότομοις ἀπυροῖς**. Vulg. incorrectly *lapides dolati*.

[**מסע**, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see **נָסַע** No. 2); hence also applied to single individuals, Deu. 10:11, **לִמְסַע לִפְנֵי הָעָם** "to go out before the people." Num. 10:2, **לִמְסַע אֶת־הַמַּחֲנֶה** "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, **לְמַסְעֵיהֶם** "according to their stations." Nu. 10:6, 12.

מסעד m. (from the root **סָעַד**) *a prop, a stay*, 1 Ki. 10:12.

מספד m. const. **מִסְפָּד** with suff. **מִסְפָּדִי** (from the root **סָפַד**) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מספוא m. (from the Chaldee root **סָפָא** Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מספחת f. i. q. **סַפְחָה** (which see) *scurf, scab, a place in the body affected by a scab*, Lev. 13:6, 7, 8.

מספחות pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root **סָפַח** No. 3. Ezek. 13:18, 21. Symm. *ὑπάρχματα*. Vulg. *ceratocalia*.

מספר m. (from the root **סָפַר**)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, **מִסְפָּר נַפְשֵׁיכֶם**, "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. *ἀριθμῶ, ἀριθμῶν*) it is added pleonastically to numerals. 2 Samuel 21:20, **עָרִים עֶשְׂרִים מִסְפָּר** "twenty-four in number" (24 an *acc. Sabl*).—**אֵין מִסְפָּר** Gen. 41:49; **לֹאֵין מִסְפָּר** 1 Chron. 22:4, and **עַד־אֵין מִסְפָּר** Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary **סְפָרִי מִסְפָּר**, **מִסְפָּר אַנְשֵׁי מִסְפָּר** *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. **יָמִים מִסְפָּר** *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

אֵיָם מְעוּדוֹת *numbered days*, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words **וְיִהְיֶה קְטָוִי מִסְפָּר** the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be *a number*," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is **מִסְפָּרֶת** Neh. 7:7.

מספרת [*Mispereth*], see **מספר** No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָנַר** and **מָנַר** to SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בַּיהוָה** "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֲלֵהֶם יֵשׁ אֶלֶף לְמִשְׁכָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξερθισμῶσαν*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **מָסַר**.

Talm. **מָסַר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

מָסַרְתָּ f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **מָסַר**.

מָסְתֹרֶת m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

מָסְתֹרֶת m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מַעֲבֵד m. Ch. *work*, i. q. Heb. **מַעֲשֵׂה** Daniel 4:34; from the Ch. root **עָבַד** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבֵדָה m. (from the root **עָבַד**) density, compactness, 1 Kings 7:46, **בְּמַעֲבֵדָה הָאֲדָמָה** "in the compact soil."

מַעֲבֵר m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבֵר מִסְּבִיבָה וְנִי** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

מַעֲבֵרָה f. pl. **מַעֲבֵרוֹת**, and **מַעֲבֵרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבֵרָה**, and const. Jud. 3:28), i. q. **מַעֲבֵר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

מַעֲבֵל m. pl. **מַעֲבֵלִים** and **מַעֲבֵלִים** (from the root **עָבַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **מַעֲבֵלָה**, **מַעֲבֵלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעֲבֵלָה m. 1 Sa. 26:5, 7, and **מַעֲבֵלָה** fem. (denom. from **עָבַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מַעֲבֵד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מַעֲבֵד רִגְלִי** "whose foot tottereth." Pro. 25:19, **רִגְלִי מַעֲבֵדָה** "a tottering foot," for **מַעֲבֵדָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מַעֲבֵדָה** as an abstr. noun, a tottering, of the form **מַעֲבֵדָה**, **מַעֲבֵדָה**, in fem.

HIPHIL, to cause to totter, or shake, Ps. 69:24.

מַעֲבֵדָה (for **מַעֲבֵדָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מַעֲבֵדָה (for **מַעֲבֵדָה** "ornament of Jehovah"); [Maadiak], pr. n. m. Neh. 12:5; for which there is **מַעֲבֵדָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעֲבֵדָה**.

I. **מַעֲבֵדָה** only in plur. **מַעֲבֵדָה**, **מַעֲבֵדָה** Jer. 51:34 [In Thes. this reference is removed to **עָבַד**; The form actually occurring in the passage is **מַעֲבֵדָה**; and **מַעֲבֵדָה** 1 Sa. 15:32 (from the root **עָבַד**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעֲבֵדָה** m. bonds; by transposition of the letters for **מַעֲבֵדָה**, from the root **עָבַד** to bind. Job 38:31, **מַעֲבֵדָה בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

מַעֲבֵדָה m. (from the root **עָבַד**) a hoe, Isa. 7:25.

מַעֲבָה an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מַעֲבָה**, **מַעֲבָה**, **מַעֲבָה**, **מַעֲבָה** see under **מַעֲבָה** p. COCCCLXVIII, A. Hence—

מַעֲבָה (Arabic sing. **مَعْبَا**) only in plural, (A), **מַעֲבָה** constr. **מַעֲבָה**, with suff. **מַעֲבָה**, and also **מַעֲבָה** (for **מַעֲבָה**), Eze. 7:19—(1) intestines, **מַעֲבָה** to come forth from any one's bowels, to be descended from any one, Gen. 4:4, (75:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, בְּרִימִי "are there yet sons in my womb?" בְּרִימִי "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, בְּתוֹךְ בְּרִימִי "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare בְּרִימִי.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, בְּרִימִי בְּרִימִי and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full בְּרִימִי בְּרִימִי, i. e. as the fishes of the sea sprung up in its bowels. בְּרִימִי is i. q. בְּרִימִי, but the feminine form indicates a figurative use. Ill rendered by the ancient versions בְּרִימִי as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee בְּרִימִי a small coin, obolus (perhaps a small stone),

and the Arabic بَغِيَّة, which denotes a *scruple of conscience*, not a *small stone*.

בְּרִימִי or בְּרִימִי Chald. only in pl. i. q. Hebr. בְּרִימִי A, 2, *the belly*, here *the external*, Dan. 2:32.

בְּרִימִי m. i. q. אֶמֶת a *cake*, 1 Ki. 17:12; compare verse 13. Ps. 35:16, לֶצֶן בְּרִימִי "cake-buffoons," parasites, see לֶצֶן.

בְּרִימִי more rarely בְּרִימִי (with Kametz impure) suff. בְּרִימִי, pl. בְּרִימִי (from the root בְּרִימִי to be strong), m. a *strong* or *fortified place*, a *defence*, a *fortress*, Jud. 6:26; Dan. 11:7, 10, etc. בְּרִימִי "the fortified cities." Isaiah 17:9; 23:4, הַיָּם בְּרִימִי "the fortress of the sea," i. e. Tyre. Eze. 30:15, אֱלֹהֵי בְּרִימִי "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) בְּרִימִי the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form בְּרִימִי see the Etym. Ind.

בְּרִימִי (perhaps "oppression," from the root בְּרִימִי, ["a girdle of the breast?"]), [Maach], pr. n. m. 1 Sa. 27:2. compare בְּרִימִי No. 2, a.

בְּרִימִי m. (from the root בְּרִימִי) pl. בְּרִימִי 1 Ch. 4:41

(1) a *dwelling*—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a *den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like בְּיָת at home, 1 Sa. 2:29, 32. Used of a *refuge*, Ps. 90:1.

(2) [Maon], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was בְּרִימִי 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. בְּרִימִי 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists Ma'an (معان), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

בְּרִימִי see בְּרִימִי.

בְּרִימִי & בְּרִימִי f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a *cave*, Ps. 104:22; Am. 3:4.—(c) an *asylum*, a *refuge*, Deu. 33:27.

בְּרִימִי m. [Mehunim, Meunim], pr. n.—(1) see בְּרִימִי No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

בְּרִימִי (for בְּרִימִי "habitations of Jehovah" ["my habitations"]), [Mehonothai], pr. n. m. 1 Ch. 4:14.

בְּרִימִי m. *darkness*, Isa. 8:22; from the root עָרָה.

בְּרִימִי m. plur. בְּרִימִי pudenda, Hab. 2:15; from the root עָרָה No. II, Arab. عَارَ i. q. عَرَى to be naked.

בְּרִימִי see בְּרִימִי.

בְּרִימִי & בְּרִימִי ("consolation of Jehovah" from the root עָרָה), [Maasiah], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

בְּרִימִי —(1) Arabic عَطَ to be smooth naked, hence TO BE POLISHED, SHARP; see מְלֵט; transp. عَطَ prob. to scrape, to scrape off (comp. عَسَ to rub, also مَرَس, since y and r are kindred letters to each other), whence מְלֵט prop. a scraping, scrap (rin Span Spánchen), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, *לְפִי מְעַט הַשָּׁנִים*, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מְעַט intrans. i. q. Kal, Ecc. 12:3.

HIPHI, הִמְעִיט—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, *לֹא תִמְעַט מִי* "lest thou make me (the people) few," or "diminishest," Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, *הַמְּעִיט אִסָּף עֲצָה הַקָּמִים* "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels *לֹא תִמְעַט* sc. לִשְׁאֹל (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מְעַט, once מְעַט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed—

(a) as a substantive, followed by a genit. of the noun מְעַט מְעַט *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. מְעַט אֹכֶל a little food, Gen. 43:2; as else put after in the genitive, as מְעַט מְעַט a few men, Deu. 26:5. עֵר מְעַט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, *נָחִים לֹא מְעַט* "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. מְעַט מְעַט *peu à peu*, *little by little*, Exod. 23:30; Deut. 7:22. הִמְעִיט is it but a *small thing to you?* Num. 16:9; Eze. 16:20, הִמְעִיט מְהִינֹתֶיךָ "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. מְעַט מְעַט *shortly that, for scarcely*, Cant. 3:4; comp. 7 let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see 7 B, No. 4), *ὅσον ὀλίγον*, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מְעַט מְעַט *very few*," Psa. 105:12; *very little*, 2 Sam. 19:37.

מְעִיט f. מְעִיטָה adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מְעִיטָה verses 15, 16. see the root מְעַט No. 1.

מְעִיטָה m. (from the root מְעַט) *a vail, a garment*, Isa. 61:3.

מְעִיטָה f. (from the root מְעַט No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעִיל, Arabic عِطَاف and مِعْطَف id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מְעִי m. *a heap of ruins, ruins*, i. q. מְעִי, for מְעִי, from the root מְעַט, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מְעִיר.

מְעִי (perhaps "σπλαγχνιζόμενος;" comp. מְעִי), [Maar], pr. n. m., Neh. 12:36.

מְעִיל m. *an upper garment*; an exterior tunic, wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעִיל הָאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מְעַט had the primary power of *covering*; hence of *acting covertly*, astutely, perfidiously; compare מְעִיר No. 1, and the remarks there made.)

מְעִי and Chald. מְעִי *bowels*, see מְעִי.

מְעִי constr. מְעִי and poet. with Vav parag. מְעִי Ps. 114:8; with suff. מְעִי Hos. 13:15; plur. מְעִיִּים constr. מְעִיִּי, and מְעִיִּיִּים, constr. מְעִיִּיִּים m. denom. from מְעִי with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word מְעִי).

(2) *a fountain* itself, i. q. מְעִי (Syr. مِعْي id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מְעִיִּים 1 Ch. 4:41 כְּחִיב i. q. מְעִיִּים, see מְעִי 2, b.

מְעַךְ TO PRESS, TO PRESS UPON. Part. pass. מְעֻךְ an animal castrated by *pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, מְעֻךְ הָאֵרֶץ "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed*, used of the breasts immo-destly pressed, Eze. 23:3. Hence pr. n. מְעֻךְ, and—

מעכה & **מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **מַעְכָּה** and **מַעְכָּר** No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מַעְכָּה** 1 Ch. 19:6. Gent. noun **מַעְכָּה** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בֵּית מַעְכָּה** and **מַעְכָּה בֵּית מַעְכָּה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מַעְכָּה**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָה**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **יַמְעַל** Pro. 16:10, and **יַמְעַל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **יַמְעַל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **יַמְעַל בִּיהוָה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **בְּ** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מַעַל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מַעָּלָה** perfidy, fraud; which is from the root **גָּל** The signification

No. 2, is more closely resembled by **מַעַל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מַעַל**; hence to act covertly, unless indeed it be regarded that **מַעַל** is a secondary root, taken from the noun **מַעַל** the upmost (compare under **נָחַת** (**שָׁחַת**), prop. therefore, to be over or above anything, to possess, to have in one's power, *den Oberherrn machen*, *ich bemächtigen*; compare Æthiop. of similar origin, **ጸጸለዖ**: to tyrannise, to rebel; and also the Hebrew **בָּעַל**.) [This latter conjectural formation is rejected in Thes.]

Hence **מַעַל**, and—

I. **מַעַל** masc. *perfidy, treachery* (against God), sin, Job 21:34; elsewhere only in the phrase **מַעַל בְּ**, see the examples cited above.

II. **מַעַל** masc. (formed from **מַעָּלָה**, from the root **עָלָה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מַעַל** No. I, see the etymological note on the root **מַעַל**.)

Only found with the prefixes and affixes—

(1) **מִמַּעַל** from above, Isaiah 45:8, and above (comp. **מִן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **לְ**, **מִמַּעַל לְ**—(a) *above, upon* (*oberhalb von etwas*), as Gen. 22:9, **מִמַּעַל לְעֵצִים** "upon the wood." Dan. 12:6, **מִמַּעַל לְמִימֵי הַיָּר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **לְמַעַל לוֹ**" LXX. *κύκλω αὐτοῦ*. Comp. **עָלָה** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מַעָּלָה**—(a) *upwards*, 1 Ki. 7:31 **מַעָּלָה מַעָּלָה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **לְמַעַלָה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **לְמַעַלָה לְמַעַלָה** 41:7. Followed by a noun, Ezra 9:6, **לְמַעַלָה רֹאשׁ** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מִתַּחַת** **לְמַעַלָה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **עַד לְמַעַלָה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מִלְמַעַלָה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מַעַל Chald. plur. **מַעַלִּין** the place of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **עָלָה** to enter.

מַעַל see **עָלָה**.

מַעַל masc. Neh. 8:6, *lifting up*; formed from **עָלָה**, **מַעַלָה** from the root **עָלָה**.

מַעָּלָה m. (from the root **עָלָה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מַעַלִּיו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *astage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מַעָּלָה הָעֵיר** 1 Sa. 9:11; **מַעָּלָה הַזֵּיתִים** the acclivity or mount of Olives, 2 Sam. 15:30; **מַעָּלָה אֲדָרִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מַעָּלָה עֲקֻרִים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מַעָּלָה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מַעָּלֹת רֵחָבָם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עָלָה עַל לֵב** 38:10.

(2) *a step*, by which any one goes up. **שֵׁשׁ מַעָּלֹת** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. *Figura*

tively — (a) *the steps of a gnomon*, whence **הַמַּעְלֹחַ** is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight. — (b) **שִׁיר הַמַּעְלֹחַ** *a song of steps*, in the heading of fifteen psalms, Ps. 120 — 134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... (1) אֲשֶׁר עֵינֵי אֱלֹהִים מֵאֵן יְבוֹא עֲזָרִי (2) עֲזָרִי מֵעַם ... (3) ... אֶל־נְהוֹם שְׂמֵרָה (4) הִנֵּה לֹא יִנּוּם וְלֹא יִישָׁן שְׂמֵר יִשְׂרָאֵל (5) יְהוָה שְׂמֵרָה ... (7) יְהוָה יִשְׂמְרֶךָ מִכָּל רָע וְנָוִי (Ps. 124:1) לֹלֵי יְיָ שְׁהִיָּה לָנוּ יֹאמְרָנָה יִשְׂרָאֵל (2) לֹלֵי יְיָ שְׁהִיָּה לָנוּ ... (3) — אֲנִי חַיִּים בְּלִעְנֵנוּ ... (4) אֲנִי חַיִּים שְׂקֹפֹנוּ (5) אֲנִי עָבַר עַל נַפְשִׁנוּ הַיָּמִים חֲדָדִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title **שִׁיר הַמַּעְלֹחַ** to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) *a lofty place*, 1 Ch. 17:17; specially *an upper room*, i. q. **עֲלִיָּה** Am. 9:6.

מַעְלֵל i. q. **מַעֲלֵל** Zech. 1:4 כְּחֵיב.

מַעֲלָלִים (from the root **עָלַל**) only in plur. *m. works* — (a) the illustrious deeds of God, Ps. 77:12; 78:7. — (b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. **הִרְעַם מַעֲלָלִים** to act well, or ill, Jer. 35:15; Mic. 3:4.

מַעֲמָד *m.* (from the root **עָמַד**), *standing, station*, ["*function*"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מַעֲמָדִי *pr. part.* Hophal (from the root **עָמַד**), some-

thing *firm, stable*, ["*ground to stand on*"], Ps. 69:3.

מַעֲמָקָה *f.* (from the root **עָמַק**), *a burden*, Zech. 12:3, "I will make Jerusalem **מַעֲמָקָה** וְנָוִי a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מַעֲמָקִים *m. pl.* *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root **עָמַק**.

מַעַן (for **מַעֲנָה**, from the root **עָנָה** to designate by one's words, compare **עָנָה**), *pr. subst. purpose, intent*, with pref. לְ, **לְמַעַן**; with suff. לְמַעְנִי, **לְמַעְנִי**, always becoming a participle.

(A) *prep. on account of* —

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... **לְמַעַן** מִשְׁפָּטֶיךָ because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something **לְמַעַן** דָּוִד for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; **לְמַעַן** חַסְדְּךָ for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said **לְמַעַן** חַסְדְּךָ Ps. 25:7; 51:3; 109:26); **לְמַעַן** שְׁמוֹ for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, **עֲשֵׂה אֱתֵי לְמַעַן** שְׁמִי כִּי טוֹב חַסְדְּךָ, "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, **לְמַעַן** שְׁמִי יְיָ תַחֲיֵנִי בְּצִדְקָתְךָ וְנָוִי, "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*. — **לְמַעַן** צְדָקָה (God) "for his righteousness' sake," Isa. 43:21.

(2) used of purpose and intention, which any one has in view. **לְמַעַנְכֶם** on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. **לְמַעְנִי** on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this *see*

II. **מַעֲרַב** m. (from the root **עֲרַב** No. II), the *West*.

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, westward, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., the West, Isaiah 45:6.

מערה m. (from the root ערה), a naked place, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرو that which surrounds a city; prop. a naked tract around it.

מערת pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرو a band of men.

מערה f. constr. מערות plur. a cave; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. Maarah: [E. V. Mearah].

מעריך m. (from the root ערץ part. Hiph.), that which causes reverential fear, Isa. 8:13.

מעריך m. (from the root ערד), disposing, counsel. Prov. 16:1, מעריכלב "the counsels of the heart."

מערכה pl. מערכות f. —(1) disposing, ranging in order. מערכות נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) a pile of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) a battle set in array, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) a pile, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence מערכת לחם in the later books, i. q. in the older, לחם הפנים Neh. 10:34; also without לחם, 2 Chr. 2:3; also מערכת לחם 2 Ch. 13:11. שולחן המערכת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] a battle set in array, an army, 1 Sam. 17:8.

מערכים m. plur. nakednesses, for coner. the naked, 2 Chron. 28:15; from the root ערם No. I.

מערה f. sudden terror, hence violence, Isa. 10:33; from the root ערץ to terrify.

מערת (i. q. מערה, מר "a place naked of trees"), [Maarath], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מעשה m. constr. מעשה, with suff. מעשהו, plur מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מעשיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיכם plur. and sing., Gen. 47:3.

(1) noun of action of the verb עשה, that which any one makes or does, das Thun, Geschäft. Gen. 47:3, מה מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (Berrichtung des Tempelbetriebes) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מעשי from their business?" Eze. 46:1, ימי המעשה "six" days of business," work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. דרך. Ex. 23:24, לא תעשה כמעשיהם, "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את המעשה אשר תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) a deed, an action (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה המעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, מעשה ביום "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) work, which any one produces. — (a) of God. מעשיו the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מעשה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ירי Isa. 5:12; 29:23. Psal. 28:5, work of God, specially used of the judgment of God against the wicked; compare פועל. — (b) of men. מעשה ירי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה חשב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, במרכחת מעשה with an artificial compound of spices. Once used of the work of a poet (ποίημα), Psal. 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, property, goods, i. q. מלאכה No. 2. Isa. 26:12, כל מעשיו "all work"

goods." Specially used of fruits, corn, etc., Exod. 13:16; of cattle, 1 Sa. 25:2.

מַעֲשֵׂה (contr. for מַעֲשֵׂה "work of Jehovah"), [Maasiai], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂהוּ & מַעֲשֵׂהוּ ("work of Jehovah"), [Manseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׂרוֹ, plur. מַעֲשֵׂרוֹת (from the noun מַעֲשֵׂר, tithes, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשָׁקוֹת f. plur. (from the root עָשָׁק to oppress), oppressions, forcible exactions, Pro. 28:16.

מֶמְפִּיִּשׁ pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֶמְפִּיִּשׁ Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *memphi*; in Sahidic, *memphi*, also *memphi*, (in the Rosetta inscriptions, page 5, as commonly read *panos*), from which forms the Hebrew name, as well as the Gr. *Méμφις*, and the Arab. *منف* are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθὸν (compare *מֶמְפִּיִּשׁ* full, and *מֶמְפִּיִּשׁ* good) ἐρμηνεύουσιν, οἱ δ' ὡς τὰ φων Ὀσίριδος (compare *מֶמְפִּיִּשׁ* sepulchre, and *מֶמְפִּיִּשׁ* = *ἐνερgetics*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opusc. edit. te Water, t. i. page 137, 150, 279; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מַפְּעֵץ m. (from the root פָּעַץ, violence, blow; hence used of one on whom it is laid, Job 7:20.

מַפְּחַת נְפֶשׁ m. (from the root נָפַח), Job 11:20, מַפְּחַת נְפֶשׁ "breathing out of the soul" (compare מַפְּחַת נְפֶשׁ Jer. 15:9, and Job 31:39).

מַפְּחָה m. (from the root נָפַח), the bellows of a blacksmith, Jer. 6:29. ["Arab. *منفاح* id."]

מַפְּחֵשֶׁת & מַפְּחֵשֶׁת (contr. from מַפְּחֵשֶׁת as cording to Simonis, "exterminating the idol"), [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מַפְּחֵשֶׁת see מַפְּחֵשֶׁת.

מַפְּיִן m. (prop. part. Hiphil, of the root פָּרַץ to break in pieces), a hammer, mace, maul, as a weapon, Pro. 25:18. Compare מַפְּיִן.

מַפֵּל m. (from the root נָפַל to fall).—(1) what falls off; Am. 8:6, מַפֵּל בָּר "what falls off from corn," husk. Hence—

(2) something pendulous, loose; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפֵּל בָּר "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (bit *Bammen*).

מַפְּלָאָה f. (from the root פָּלַא), only in pl. מַפְּלָאוֹת miracles, Job 37:16, i. q. נִסְיָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלָאִי in the other hemistich.

מַפְּלָגָה f. (from the root פָּלַג), a division, class, 2 Ch. 35:12.

מַפְּלָה f. Isa. 17:1, and מַפְּלָה Isa. 23:13; 25:2 (from the root פָּלַל), fallen buildings, ruins ["Syr. *مפל*"].

מַפְּלֵט m. (from the root פָּלַט), escape, Psalm 55:9.

מַפְּלֵצֶת f. (from the root פָּלַץ), an idol, so called from its being an object of fear, 1 Ki. 15:13; comp. *מַפְּלֵצֶת*, an idol, from the root פָּלַץ to fear.

מַפְּלֵשׁ m. (from the root פָּלַשׁ = פָּלַשׁ Piel, to weigh, to balance), balancing (of clouds), Job 37:16.

מַפְּלֵת f. (from the root נָפַל).—(1) fall, ruin of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) what falls down, Eze. 31:13 (of a fallen trunk).

(3) a corpse, like cadaver, a cadendo, and *πῶμα* from *πῶμα*, Jud. 14:8.

מַפְּעֵל m. Pro. 8:22, and מַפְּעֵלָה f. (from the root פָּעַל), Ps. 46:9; 66:5; a work (of God).

מַפְּעֵלָה see מַפְּעֵלָה.

מַפְּץ masc. (from the root נָפַץ), a bruising, or breaking in pieces, Eze. 9:2.

מפץ masc. (prop. part. Hiph. from the root **מפץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מפץ**.

מפקד m. (from the root **מפקד**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **שער המפקד** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מפרץ m. (from the root **פרץ**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **فرض** a recess of a river where water is drawn, also a station of ships.)

מפרקת f. (from the root **פרק**), the neck, vertebrae of the neck, 1 Sa. 4:18; Chald. **פרקא**, **פרקא** id.; Syr. **فركا** vertebra.

מפרש m. (from the root **פרש**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מפשעה f. (from the root **פשע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **שחלות** in the parallel place, 2 Sa. 10:4.

מפתח m. (from the root **פתח**), a key, Jud. 3:25; Isa. 22:22.

מפתח m. (from the root **פתח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

מפתן m. (from the root **פתן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מץ see **מץ**.

מצא 1 pers. **מצאתי**, and **מצאתי** Nu. 11:11; fut. **מצא**, imp. **מצא**, inf. **מצא** with suffix **מצאתי** (for **מצאתי**), Gen. 32:20; part. **מצא** once **מצא** (in the manner of verbs **לח**); Eccles. 7:26; fem. **מצאת**, **מצאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **ער** Job 11:7 (Ch. and Syr. **ממא**, **مما** id., Æth. **ወለላ**; to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **לער** **ממא** לו **ער** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **מח**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מיהות**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i.e. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אין** **בשורה** **מצאת** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὗρισκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לא** **מצאתי** **בו** **מאומה**, "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עשה** **לך** **אשר** **תמצא** **ירד**, "do what thy hand findeth," (**was dir vor die hand kommt**), i.e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **אשר** **תמצא** **ירד** **לעשות** **בכחך** **עשה**, "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לך** **מצא**, **איתיחצים** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בוא** with acc. No. 2, letter **d**), Ex. 18:8, "all the travail **אשר** **מצאתם** **בדרך** which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὗρισκω** **τινά**, Tob. 12:7. Specially observe the phrase **יר** **מצאת** **פ** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by **?** of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlänglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL **מצא**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by **?**, Deut. 21:17, **לך** **אשר** **מצא** **לך** "all things which he possesses;" Jesh. 17:16; Jer. 15:16, **לך** **מצא** **לך** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **ממא** **מצא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (לִיד befinben, befinblich (תחת), 1 Ch. 29:17, עִמָּךְ הַנִּמְצָא פֹה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הַנִּמְצָאֹת, שְׁתֵּי בָנוֹתַי הַנִּמְצָאֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָשׁ), 1 Ch. 28:9, וְאִם-תִּדְרָשׁוּ אֵלֶיךָ “if thou seekest him, he will be found of thee.”

HIPHAL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by לָקָח Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּי m. (from the root נָצַב), *a station*.

—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (פּוֹסְטֵן), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּה m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבֵּה 1 Sa. 14:12, and—

מִצְבֵּה i. q. masc. מִצְבֵּי letter c, and מִצְבֵּי, Zec. 9:8.

מִצְבֵּה f. const. מִצְבֹּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֹּת הַבָּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּי [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּה f.—(1) i. q. מִצְבֵּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּה pl. מִצְדֹּת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root עָדָה, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root عَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הַשֵּׁב דָּוִיד בְּמִצְדָּה “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצָּה—(1) pr. i. q. מִצָּה, מִצָּה to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. حَبْلٌ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root צָעַץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). מִצָּה חֲלֵל an unleavened cake, Lev. 8:26; pl. חֲלֵלוֹת מִצֹּת Nu. 6:15 (compare as to the double plural, under יֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצֹּת unleavened bread. Ex. 12:15, 18. חֲנֹךְ הַמִּצֹּת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root נָצַה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozak], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצְדָּה (from the root צָד m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּה *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוּרִים, which is also more suitable to the passage.

מִצְדָּה (from the root צָד m. *the net* of a hunter, Job 19:6.

מִצְדֹּה (from the root צָד i. q. masc. מִצְדָּה—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצְדֹּה f. id.—(1) *capture, prey*, Eze. 13:23.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּה, מִצְדָּה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

מצוה f. (from the root **צוה**) pl. **מצוות** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אחת מקצות ה' אשר לא תעשה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצות ה' היו** what was due to the Levites, Neh. 13:5; comp. **משפט**.

מצוה Ex. 15:5; Neh. 9:11; and—

מצוה f. i. q. **צילה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צל**, which see).

מצוק m. (from the root **צוק**), *distress*, Ps. 119:143; Jer. 19:9.

מצוד m. a *column*, from the root **צוד** i. q. **צק** in Hiphil **הציק** to set up. Well explained by Kimchi, **המצוד** 1 Sam. 2:8, **המצוד** "the columns of the earth," i. q. **המצוד**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **המצוד** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוד** for a lofty and steep mountain. The word which some have compared, **טל**, a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מצודה f. (from the root **צוד**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מצוד** m. with suff. **מצודת** Eze. 4:8 (from the root **צוד**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **המצוד** **הוא** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) *a mound, raised by besiegers*, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **ציר** **מצוד** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מצוד** pr. n. of *Egypt*, apparently of *lower Egypt*, **ימי מצוד** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **מצר**, as if it were the sing. of the noun **מצרים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, *kingdom*. Thes.].

מצודה f. (from the root **צוד**).—(1) *a mound cast up by besiegers*, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often **מצודה** **ציר** 2 Ch. 14:5; **מצודות** **ציר** 2 Ch. 11:10.

מצית f. i. q. **מציה** No. II. (from the root **נצה**), *strife, contention*, Isa. 41:12. **אנשי מצית** "thy enemies."

מצח an unused root, perhaps to *shine*, i. q. **נצח** and **נصح**, compare **חב** to be cheerful, and transp. **נצח** to shine. Hence—

מצח m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצחי** *forehead*, 1 Sa. 17:49. **מצח זונה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, **מצח** "of an impudent forehead;" verses 8, 9; Isa. 48:4, **מצחך נחשת** "thy forehead (is) brass," i. e. a brazen forehead.

מצחה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מצלה pl. **מצלות** f. (from the root **צל** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצלות**.

מצלה f. (from the root **צל** No. II.), a *shady place*, Zec. 1:8.

מצלת only in dual **מצלתים**, from the root **צל** No. I., a pair of *cymbals* (Gr. also in dual **κυμβάλα**, -ον), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **צללים**.

מצנפת f. (from the root **צנף** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מצע masc. (from the root **יצע**) a *couch, a bed*, so called from being spread out, Isa. 28:20.

מצעד m. (from the root **צעד**) a *step, a going*, Ps. 37:23; Prov. 20:24; **במצעדיו** in his footsteps, i. e. in his company, Dan. 11:43; compare **בדרכיו** Jud. 4:10.

מצערה f. *something smallish, little*, pr. that which is a little removed from small, compare **מצערה**

of מצרה and מן; compare מן No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מצער m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מצפה masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מצפה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה גלעד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

מצפנים m. pl. (from the root צפן) *hidden places*, Obad. 6.

מצץ—(1) TO SUCK, TO SUCK OUT, i. q. מצה and מץ. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζος. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare מץ verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מצה sweet, i. e. unfermented bread; compare מנתח which also has both of these significations.

[מצקת fem. *casting, pouring*, with aff., 2 Ch. 6:3.]

מצר an unused root, which appears to have had

the same meaning as the kindred מצר *to shut in, to restrain*, hence Arab. مصر *bord, limit*; and Hebr. מצור No. II, מצרים.

מצר m. (from the root צר, like מצב from the root קב) *distresses*, Ps. 118:5; pl. מצרים, מצרי Lam. 1:3; Ps. 116:3.

מצרים pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, ארץ מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצור (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרוס), seem to have been denoted by Zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر *Egypt*, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܥܪܝܐ). The Gent. noun is מצרי Gen. 39:1; f. -ית 16:1; plur. m. מצרים Gen. 12:12, 14; f. -יות Ex. 1:19.

מצרף m. (from the root צרף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מץ m. (from the root מץ, compare Psalm 38:6), *putridity*. Isa. 3:24, תחת בושם מץ יהיה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מקבה f. (from the root קב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מקברי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

מקבת f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

מקדה (prob. "of place of shepherds" מקדש, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מקדש m. (from the root **קדש**), with Dag. euph. **מקדש** Ex. 15:17, with suff. **מקדש**, once (unusually) **מקדש** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, **מקדש** **מקדש** Isaiah 60:13; **מקדש** Daniel 8:11. **מקדש** a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. **מקדש** Jer. 51:51, the sanctuaries, the holy places of the temple; **מקדש** Ps. 73:17 id.; but **מקדש** are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:38).

מקהלות plur. m., Ps. 26:12; and —

מקהלות plur. f. (from the root **קהל**), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Mak-heloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מקנה (from the root **קנה**), [once **מקנה**, once **מקנה**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root **קנה** Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2) **מקנה** **מקנה** **מקנה** "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word **מקנה** as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מקנה f. (from the root **קנה** Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

מקום pl. **מקומות** m. (but fem. however, Job 20:9; Gen. 18:24); from the root **קום** No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) ["Arab. **مقام**, Æth. **ጠቅላይ** id. Phœn. **מקום** a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one is his abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, **מקום** **מקום** "let there be no place (or abiding) to my outcry," let it never delay, but let my cry come without tarrying to God. Followed by relat. **מקום** it is often put in const. st. **מקום** (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand **מקום** Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before **מקום** relative, Ps. 104:8; and with the relative omitted, Job 18:21, **מקום** (the place which) "the habitation (of a man who) knows not God."—Sometimes **מקום** in which place, put periphrastically for *where* (elsewhere **מקום**, **מקום**), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. **ܡܟܝܬܐ**. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. **مكان**, Syr. **ܡܟܝܬܐ** a place, and adv. *loco*).

(2) *a town, a village* (Germ. *Dorfchaft*). **מקום** the town of Shechem, Gen. 12:6; 18:24.

מקור m. (from the root **קור**), *a fountain*. **מקור** the fountain of life, of welfare, Ps. 36:10. **מקור** the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without **מקור** Lev. 20:18. Figuratively, Ps. 68:27, **מקור** "the fountain of Israel," i.e. descendants of Israel; compare **מקור** Isa. 48:1.

מקנה m. (from the root **קנה**), *receiving, taking*, 2 Ch. 19:7.

מקחות pl. f. *price, wages*, Neh. 10:32; (from the root **קח** to take, to buy, verse 31; compare Talm. *מקח* buying).

מקטור m. (from the root **קטר**), *incense*, Ex. 30:1.

מקטרת f. (from the root **קטר**), *a censer*, 2 Ch. 26:19; Eze. 8:11.

מקל an unused root, which had, I suppose, the same meaning as Æth. **ጠቅላ**; *baquala*, and **ጠቅላ**; *baquela*, to germinate, to sprout (ב and מ being interchanged); whence **ጠቅላ**: sprout, scion, twig; whence there is the secondary verb **ጠቅላ**: *tabak-kala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock βᾰ-, pr. Geshlod; compare βακτήριον. Hence—

מִקֵּל const. state מִקֵּל Jer. 1:11, and מִקֵּל Genesis 30:37; plur. מִקְלוֹת *a rod, staff*, prop. twig, sucker (compare מִקְרָה), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. מִקֵּל used of a spear, Eze. 39:9. (Chald. מִקֵּל *speculum*, Castell.) Παβδομαρρία is mentioned, Hos. 4:12.

מִקְלוֹת (perhaps for מַקְלוֹת "staves," "lots"),
[*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch.
8:32; 9:37, 38.

מִקְלָט *m. asylum, place of refuge*, from the root קלף No. 2; **עִיר מִקְלָט** Josh. 22:13, seq.; pl. **עֲרֵי מִקְלָט** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מַקְלָעַת f. (from the root קלע No. 2), *sculpture*,
 1 Ki. 6:18; plur. מַקְלָעוֹת, const. מַקְלָעוֹת ib. 6:29, 32;
 7:31 (Æthiop. transp. መስፈሕ: *sculpture, figure.*)

מִקְנֶה m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root קָנָה to possess, to buy), const. מִקְנֶה; with suff. מִקְנֵי, מִקְנֶד, מִקְנֶהוּ, מִקְנֶהוּ; also with suffixes which appear to be plurals (but see under מַעֲשֵׂה), מִקְנֵי Num. 20:19; מִקְנֵי Isaiah 30:23; and every where מִקְנֵיהֶם Gen. 47:16; Josh. 1:14; מִקְנֵיהֶם Deut. 3:19, and מִקְנֵיהֶם Gen. 34:23; 36:7; 46:6 (never מִקְנֶה, מִקְנֶה).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek κτήνος *cattle*, prop. i. q. κτήμα *possession*, εἶς, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic مال *wealth* and *sheep*; also the Germ. *baß Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (צֶאֱנָא וּבָקָרָא, beasts of burden being excepted; Genesis 26:14, מִקְנֵה צֶאֱנָא; Genesis 47:17, "and Joseph gave them food וּבְמִקְנֵה הַצֶּאֱנָא וּבְמִקְנֵה הַבָּקָר וּבְחֲמֹרִים Asses and camels are more rarely comprehended in this word, Job 1:3, אֲנָשֵׁי מִקְנֵה men who look after cattle, Gen. 46:32, 34, אֶרֶץ מִקְנֵה land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

מִקְנָה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, סִפְּרָה הַמִּקְנָה the deed of a

purchase, Jer. 31:11, seq.; also *a thing bought*, מְקֻנָּה used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price* of purchase, purchase money, **Levit** 25:16, 51.

מִקְנֵיָּהּ ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מִקְדָּשׁ m. (from the root קדש), *divination*, Exa.
12:24; 13:7.

מָקַץ ("end," from the root קָצַץ, of the form קָצַץ), [Makar], pr. n. of a town, once 1 Ki. 4:9.

מִקְצוֹץ pl. יָמִים and יוֹת m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root קָצַע to cut off.

מְצִינָה f. a graving tool, a carving tool, with which figures are made by carving in wood, **לֵא** 44:13. Targ. **מְצִינָה** *cutter*. Root **צָצַע**.

מִקְצֵת a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מִקְצֵת**, wherever it occurs, appears to be for **מִקְצֵת**, from **קָצַץ**, which see.

מִקֵּץ not used in Kal, TO MELT, TO PINE AWAY, like the cogn. מִכֵּץ, מִיָּץ, מִיָּץ, which see. In western stocks to this there appear to answer *maceo*, *macer*.

NIPHAL נִפְלָא.—(1) *to melt*, Isa. 34:4, נִפְלְאוּ כָּל הַכּוֹכָבִים הַשָּׁמַיִם "all the stars of heaven shall melt," i.e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitringa. [Most will regard this explanation as *very strange*, c.] Hence *to flow, to run*, Ps. 38:6, נִפְלְאוּ חַבְרֹתַי "my turnours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPIIL פִּינָה causat. *to cause to pine away*, Zec.
14:12.

Derivative, pp.

מִקְרָא m. (from the root קרא).—(1) *a calling together, convocation*, pr. Aram. inf. of the root קרא, Num. 10:2, לְמִקְרָא הָעֵדָה "to call together an assembly." Hence—(a) *an assembly called together, a sacred convocation* called together, πανήγυρις, Isa. 1:13. Often מִקְרָא קֹדֶשׁ Lev. 23:2, seq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

מְקֶרֶה m. (from the root קָרָה).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(a) *a lot*, which happens to any one, Ecc. 2:14, **מקרה** "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מקרה m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

מקרה f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

מקשה m. propr. *turned work*, or something rounded, from the root **קשה** No. II., i. q. fem. **מקשה**. Isa. 3:24, **מקשה מקשה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מקשה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מקשה מעשה** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מקשה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מקשה** for **מקשה**, Arab. عشاة f. denom. from **קשא** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מר m. (from the root **מר**).—(1) subst. *a drop*, so called from flowing down (see **מר** No. 1), Isa. 40:15.
(2) adj. f. **מרה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (šarf), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מר נפש** adj. *sad* of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of acry or weeping, Germ. bitterlich. **מר נפש** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מר נפש** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מר** Isa. 33:7, and **מרה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how **מר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מר נפש** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psa. 64:4; Jer. 2:19. **מרי** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מר, fully **מר** Cant. 4:6; 5:5, seq. Makk. **מר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מר** No. 1), Arab. مر, Gr. μύρρα (as if from the fem. form **מרה**, *μύρρα*; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מר עבר** Cant. 5:5, and **מר דרור** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, *μύρρα στατή*. **מר דרור** a little bag filled with myrrh, for the sake of the sweet smell (like **מר** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מרה** i. q. **מר**, **מר**—(1) TO LASH a horse with a whip to quicken its speed (streifen, anpeitschen), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מרה** i. q. **מרה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **מרה** "now she lashes up herself on high." Compare **שונט** and **שונט**. The ancient versions, "lifts up herself, rises," as if **מרה** were with the letters transposed, i. q. **מרם** = **רם**.

II. **מרה** or **מרה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مرأ and مرأ bene profecit s. bene cessit cibum, *to be strong* (pr. fat), *to be manly*,

whence **מר** Ch. **מרה** a man. Hence **מרה** fat, **מרה** the crop of a bird, and pr. n. **מרה**. Very nearly kindred is **מרה** Hiph. to fatten, **מרה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מרה**, **מרה** would nearly approach **מרה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

מרה pr. n. f. (i. q. **מרה** "sad"), [*Mara*], Luth 1:20.

מרא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מרא** No. II.

מראך see **מרוך**.

מראך בלאך ("Merodach (i. e. Mars) is god, the lord;"; according to Bohlen, i. q. Pers. **مردک** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מראך בלאך** which see; *m* being changed into *b*.

מראה const. **מראה** with suff. **מראיך** Cant. 2:14; **מראה** Lev. 13:34; **מראה** Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מראה** and Gramm. § 90, 9), like **מראיך** Cant. 2:14; **מראיך** Job 41:1; and **מראיהם**, **מראיהו** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מראי** Eccles. 11:9 כתיב **מראי** (קרי) **מראי** m. (from the root **מראה**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. **مَرَّ**]; Lev. 13:12; **לכל מראה עיני** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34; **מראה עיניך** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **יפת מראה** Gen. 12:11; **טובת מראה** Gen. 24:16; 26:7, fair of form; and with **ל** prefixed, **למראה** beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. **דמות** No. 3. Dan. 10:18; **וַיַּעַבְדֵי כְּמֹרֶא אָדָם** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, **דמות כְּמֹרֶא**.

מראה f. of the preceding.—(1) *vision*, i. q. **חזון** Dan. 10:7, 8, 16, **מראות הלילה** visions of the night, Gen. 46:2. **מראות אלהים** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **מראה**.

מראה f. (from the root **מרא** No. II.), *the crop* of a bird, Levit. 1:16. (Arab. **مَرِي** id.)

מראה Josh. 15:44, and **מרשה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. **מראה** "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαριά**. 2 Mac. 12:35; **Μαρησά**, Jos. Antt. viii. 10, § 1; **Μάρισα** xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מראשות pl. f. (denom. from **ראש**, pr. that which is at any one's head, opp. to **פגילות** that which is at the feet. It becomes a prep. *at the head of* any one, with suff. **מראשתי** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מראשתי שאול** "at the head of Saul," perhaps for **מראשתי** Mem being omitted (unless the true reading be **מראשתי**), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מראשות id. with suffix **מראשתיכם**, Jer. 13:18, **יֵרֵד מִרְאשֵׁיכֶם עֲקֶרֶת תְּפֹאֲרֵיכֶם** "there shall descend your heads (i. e. from your heads) the crown of your honour." **יֵרֵד** is here followed by an accus. of the thing from which anything descends, like **עלה**. But there is nothing to hinder from reading **מראשתיכם**, like 1 Sa. 26:12.

מרב ("multiplication," from the root **רָבַב**, of the form **מַרְבֵּ**, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מרבדים plur. coverings, cushions spread out. Pro. 7:16; 31:22; from the root **רָבַד**.

מרבָּה f. (from the root **רָבַה**), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מרבָּה m. (from the root **רָבַה**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מרבָּה** in great plenty."

מרבית f. (from the root **רָבַה**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **τόκος**, from **τίσσω**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fecundus*; see Gellius, xvi. 13). Arab. **رِبَا** *interest* I' **رِبَا** *interest*.

מרבץ const. st. **מרבץ** Eze. 25:5 (see Lehg. page 578), m. (from the root **רבע**), a couching place (of cattle), Zeph. 2:15.

מרבץ m. a stable or stall, in which cattle are tied up, from the root **רבע**, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מרה an unused root, which seems to have signified the same as **רנן**, Arab. quadril. **نرج**, as far as may be gathered from the derivatives.

(1) to roll rapidly; whence **מורג** a threshing wain, (unless perhaps **מורג** in this noun is i. q. **מרה**, to rub, to rub in pieces).

(2) to speak rapidly, used of babblers, tale-bearers; whence **מורג** tale-bearer.

מרגל m. (from the root **רגל**), rest, a place of rest, Jer. 6:16.

מרגלות pl. f. (denom. from **רגל**), what is at any one's feet; opp. to **מרגלות** which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. at any one's feet, Ru. 3:8.

מרגמה f. a heap of stones, from the root **רגם**; Arab. **رجم** to heap up stones. Pro. 26:8; **מרגמה** "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Gesteine auf den Rabenstein wirft.—LXX. translate **מ** a sling (from the root **רגם** to cast stones): **δὲ ἀποδεσμεύει λίθον ἐν σφενδόνη.**

מרגעה fem. (from the root **רגע**), rest, a tranquil habitation, Isa. 28:12.

מרד fut. **ימרד**. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by **ק** 2 Ki. 18:7, 20; 24:1, 20; and **ל** of the person rebelled against, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. **מרה**), Josh. 22:16; Job 24:13 (see below). **מרד** **ב**יהוה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. **מריאור** those who oppose the light, the enemies of light, Job 24:13. (Syriac **ܡܪܝܐ** id. Arabic to be obstinate, contumacious. Kindred is **מרד**.)

The derivatives immediately follow, except the pr. n. **מרד**.

מרד Chald. i. **ܡܪܕ** Hebr. Ezr. 4:19.

מרד m.—(1) rebellion, defection, Josh. 22:22. (2) [Mered], pr. n. 1 Ch. 4:17, 18.

מרד Chald. adj. rebellious, f. **מרדא** emphat. st **מרדא** Ezr. 4:12, 15.

מרדות contumacy, 1 Sa. 20:30.

מרדך Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, **مريخ**, appears to have sprung from this, (*Mirikh* from *Mirdich*), and the etymology of this itself—(*Merodach* from the stock *Mord*, *Mort*, signifying both death and slaughter, see page cccclx, B, and the formative syllable *ach*, *och*, very frequent in Assyrian and Chaldee words, comp. **מרד**, **מרד**, **מרד**) suits very well the god of slaughter and war. So too *Mars*, *Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Mesessimordachus*, *Sisimordachus*, **מרדך** (which see).

מרדכי (Persic **مردکی** "little man," or "worshipper of Mars," from **מרדך** [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. **Μαρδοχαῖος**; [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מרדך masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root **רדף**, subst. persecution. But I fully agree with Döderlein, that for **מרדך** we should read **מרדת** (dominion) from the root **רדה**. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מרה—(1) pr. i. q. Arab. **مري** TO STROKE, TO STRIKE (German *streichen*, *streifen*); specially to lash with a whip (compare the kindred **מר**), to pass a razor over the skin, whence **מור** a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are **מרה** to rub, to rub over, *bestreichen*, *reiben*, *einreiben*. Hence—

(2) to be contumacious, rebellious, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מְרָה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIL *מָרָה* fut. apoc. וּמָרָה (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהַמְרוֹתַם תֵּלֵן*, "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *הַמְרָה יְהוָה* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יְהוָה הַמְרָה אֶת רִיחָה* Psalm 106:33; and *לִי לִי* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְה*, *מִרְי* and pr. n. *יִמְרָה*, *מְרָה*, No. I, *מְרִיחַ*, *מְרִיחַ*, *מְרִיחַ*.

Note. In two occurrences of the root *מָרָה* the signification appears to be borrowed from the kindred root *מָרַר* 'to be bitter.' One is 2 Kings 14:26, *עֲנִי יִשְׂרָאֵל מְרָה קָאֵר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מָרָה* we can with Schultens obtain the notion of *severe affliction*. The other instance is *מִרְי* Job 23:2, which see. On the other hand *מָרַר* has adopted the signification of the verb *מָרָה* Ex. 23:21.

I. *מְרָה* f. dual *מְרָתִים* (from the root *מָרָה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מְרָה* ("bitterness," from the root *מָרַר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر حوارة* *Bîr Hawārah*, not the fountains of Moses (*عيون موسى*), as thought by Pococke and Niebuhr.

מְרָה (read *morra*) f. (from the root *מָרַר*) sadness, grief, Prov. 14:10.

מְרָה f. id. Genesis 26:35, *מֵרַח רֵיחַ* "sadness of spirit."

מְרֹד m. (from the root *רָדַד* No. 2) Lam. 3:19; pl. *מְרֹדִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מְרוֹחַ (prob. for *מְרָחַח*, *مَرْحَاح* refuge, from the root *מָרַח* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מְרוּחַ m. one bruised, crushed, from the root *מָרַח*. Leviticus 21:20, *מְרוּחַ אֵשֶׁךְ* "castrated with crushed testicles." But LXX. *μονόσχιδ.* Vulg. *herniosus*.

מְרוֹם m. (from the root *רוּם*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הַר מְרוֹם יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמְרוֹם* on high, Job 39:18; and *מְרוֹם* in acc. id. Isa. 37:23, *וַתִּשָּׂא מְרוֹם עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to anything far off. Psalm 10:5, *מְרוֹם מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רוּם* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מְרוֹמִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מְרֹמֹם ("height," "a high place"), [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαροχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

מְרוֹץ m. (from the root *רוּץ*), course, race, Eccl. 9:11.

מְרוּצָה f. — (I) i. q. *מְרוּץ* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רוּץ*, Jer. 22:17.

מְרוּקִים m. pl. (from the root *רוּקַק*), purification, Est. 2:12.

מְרוֹת ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מְרוּחַ Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **زح**, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَح** endued with a loud voice. Medial words of the same kind are **לָלַל** and **לָנַן**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרוּחַ**. (Cognate are **מָרַק**, **מָרָה**, and with **ר** turned into a sibilant, **מָרַשׁ**. Arab. **مَرَحَ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرَحَ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיְמַרְחוּ עַל-הַשָּׁחַח** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψον καὶ κατὰπλάσσαι*. Hence **מָרוּחַ**.

מָרוּחַ m. (from the root **רָחַב**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּשַׁע**); Ps. 18:20, **וַיֹּצִיאֵנִי לְמָרוּחַ** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **בְּקָדֶשׁ בְּמָרוּחַ**, "like a lamb in a wide space," where it might easily wander from the flock.

מָרוּחָה (from the root **רָחַק**); pl. **מָרוּחָהִים** and **מָרוּחָהִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מָרוּחָה** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **נָס מְרוּחָה**, "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **אֶרֶץ מָרוּחָה**, a remote land, Isa. 13:5; pl. **מָרוּחָהִים** Zec. 10:9; **אֶרֶץ מָרוּחָהִים** Isa. 33:17; Jer. 8:19; **מָרוּחָהִים** Isa. 8:9, remote countries.

מָרוּחָה fem. (from the root **רָחַשׁ**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְפָתָהּ כְּרוּשָׁה**, "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מָרוּחָה** for **מָרוּחָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מָרוּחַ** Isa. 18:2, 7, for **עַם מָרוּחַ** a sharp people, i. e. fierce, vehement (compare **חָרַד** No. 2). But see above under the word **מָרוּחַ**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרָה**).

(I.) *contumacy*, Eze. 2:5, **כִּי בֵית מָרִי הֵמָּה**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הֵמָּה**, "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַר** (compare the note under **מָרָה**), Job 23:2, **גַּם הַיּוֹם מָרִי שִׁחִי**, "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מָרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מָרִיב בַּעַל** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרָא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **מָרִיא**, *μωσχος αρεντος*. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **רִיב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitane gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מָרִיבוֹת עֲרַשׁ** Eze. 47:19.

מָרִיָּה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מָרִיָּה and **מִוִּרְיָה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמִּוִּרְיָה**, "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מֶרַם יֶזֶע Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרִיָּה which is confirmed by regarding מְרִיָּה as contr. from מְרִיָּה for מְרִיָּה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m.—(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and כ resemble one another).

מֶרַם (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαρία, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מְרִי), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מְרִי) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרִירָה.

מְרִירָה m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. δειλία); from the root מְרִי, whence the segolate form מְרִירָה = מְרִירָה in the same manner as מְרִירָה from the roots מְרִירָה, מְרִירָה; רִנָּה from מְרִירָה; רִנָּה from מְרִירָה. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מְרִירָה m. (from the root מְרִי)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מְרִירָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרִירָה Gen. 41:43; with suff. מְרִירָתוֹ Gen. 46:29; 1 Sam. 8:11; plur. מְרִירָהוֹ Zec. 6:1; Joel 2:5; constr. מְרִירָהוֹ Exod. 15:4; with suff. מְרִירָתוֹ Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מְרִירָה f. (from the root מְרִי), *merchandise*, Eze. 27:24. [a market, see Thes.]

מְרִירָה f. (from the root מְרִי Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. מְרִירָה אִישׁ a fraudulent man, Ps. 5:7. מְרִירָה אֶבְנֵי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרִירָה מֵאֲנֵי deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרִירָהוֹ Ps. 10:7; 35:20.

(2) [Mirra], pr. n. m., 1 Chron. 8:10.

מְרִיּוֹת ("elevations"), [Meremoth], pr. n. n.—(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15.—(2) Ezr. 10:36.

מְרִיּוֹת m. (from the root מְרִי), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מְרִיּוֹת pr. n. Gent. [Meronothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מְרִיּוֹת [Meret], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen מְרִיּוֹת lofty). ["Compare Sansc. mārsha, worthy; from the root mārish; Zend. meresh. Benfey."]

מְרִיּוֹת [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of nd, nom. Zend. nar, a man."]).

מְרִיּוֹת masc. (with each Tzere impure), i. q. רֵעַ a friend, a companion; with suffix מְרִיּוֹתוֹ Genesis 26:26; plur. מְרִיּוֹתוֹ Jud. 14:20; 15:6; with suffix מְרִיּוֹתוֹ for מְרִיּוֹתוֹ Prov. 19:7. It has the form as if Hiphil of the verb רָעַע No. 2, unless it be laid down that from the verb רָעַע No. 2, borrowing its signification from the verb רָעַע No. 2, unless it be laid down that מְרִיּוֹת is comp. of רֵעַ and מֵן (like מְרִיּוֹת, see מֵן No. 3, letter c), and that it only denotes a companion, not a friend, i. q. מְרִיּוֹת. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מְרִיּוֹת masc. (from the root מְרִי) with suff. מְרִיּוֹתוֹ Job 39:8; מְרִיּוֹתוֹ Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["lair, or feeding place of wild beasts, Nah. 2:12. Arab. مَعَى id."].

מְרִיּוֹת fem. (from the root מְרִי)—(1) *pasture, pasturing*. מְרִיּוֹתוֹ "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מְרִיּוֹת "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

מְרִיּוֹת ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מְרִיּוֹת m. and מְרִיּוֹת Jer. 8:15 (from the root מְרִי to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מִרְיָהּ (from the root מִרְיָהּ=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מִרְיָהּ "a meek heart;" Pro. 15:4; מִרְיָהּ לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְיָהּ m. (from the root מִרְיָהּ), *water disturbed by treading*, Eze. 34:19.

מִרְיָהּ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מִרְיָהּ (m and p interchanged), to be violent (Hos. 4:2); whence מִרְיָהּ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضٌ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מִהֲנִמְצָצוֹ אֶמְרֵיךָ "how powerful are right words;" 1 Kings 2:8, הָלַלְתָּ נִמְצָצָה "a heavy (or grievous) curse," Mic. 2:10, הִבֵּל נִמְצָצָה "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מִהֲנִמְצָצוֹ "what (so) irritateth thee?"

מִרְיָהּ masc. *an awl*, so called from its boring (root מִרְיָהּ), Ex. 21:6; Deu. 15:17.

מִרְיָהּ fem. (from the root מִרְיָהּ), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מִרְיָהּ prop. TO RUB (compare the kindred מִרְיָהּ, and in Greek ἀμύγγω, ἀμυγγίνω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, נִחָשָׁה מִרְיָהּ "polished brass;" Jerem. 46:4, מִרְיָהּ הָרִמָּה "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare

מִרְיָהּ (Syr. מִרְיָהּ to wash off.)

PIAL מִרְיָהּ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מִרְיָהּ, מִרְיָהּ.

מִרְיָהּ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קִרְיָהּ. Arab. مَرَقٌ and مَرَقَةٌ id. The proper

form of the word is מִרְיָהּ (which see), from the root מִרְיָהּ.

מִרְיָהּ masc. (from the root מִרְיָהּ), plur. *aromatic* herbs, Cant. 5:13.

מִרְיָהּ f. (from the root מִרְיָהּ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְיָהּ f. (from the root מִרְיָהּ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:80.

מִרְיָהּ—(1) TO FLOW, TO DROP; whence מִרְיָהּ a drop, מִרְיָהּ myrrh, so called from distilling, and prob.

מִרְיָהּ bile. (Arab. مَرَرٌ to cause to flow, مَرَرٌ

frequent rain, and مَرَرٌ channel. The trilit. مَرَرٌ has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see No. 4, جَرَى to run, to flow; Aram. רָהַט to run; whence רָהַטִּים channels.)

(2) *to be bitter*. (Arab. مَرَرٌ fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mareo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מִרְיָהּ myrrh, and מִרְיָהּ bile, as being very bitter things). Impers. מִרְיָהּ לִי it is bitter to me, i.e. I am sad, Lam. 1:4, followed by מִן (because of any thing), Ruth 1:13. Fut. A. יִמְרָה Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יִמְרָה.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, אֶמְרָה בְּקִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL, מִרְיָהּ, inf. הִמְרָה.—(1) *to make life bitter*, Job 27:2.

(2) followed by לִי, *to make any one sad*, Ruth 1:20, הִמְרָה לִי "the Almighty hath made me sad." Compare הִמְרָה verse 21.

(3) *to weep bitterly*, for the fuller זָרַח הִמְרָה Zeo. 12:10.

Note. מִרְיָהּ Ex. 23:21, is fut. Hiphil in the Chald. form, for מִרְיָהּ, but with the signification taken from the verb מִרְיָהּ, followed by יָ to rebel. Compare the note under מִרְיָהּ.

HITHPALPEL הִמְרָה מִרְיָהּ *to be embittered, exasperated*, Dan. 8:7. (Syr. مَرَرٌ to embitter, to provoke; Arab. مَرَرٌ to be angry.)

משגב with suff. **משגבתי** (from the root **שגב**) m.—
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places **מסוכה**. Root **שוכ** and **קכו**.

משור m. *a saw*, Isa. 10:15; from the root **שור** to *saw*.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 12; from the root **שור**, Arabic **مشر** II. to divide.

משוש m. (from the root **שש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחק m. (from the root **שח**) *scorn*; hence used of its object, Hab. 1:10.

משלמה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שם**, Syr. **صم** to bind, to fetter. Hence—

(2) *destruction*, *ibid.* verse 7; compare **מחש**. Others render *hatred, persecution*; from **שם** to pursue after.

משכיל see **שכל** Hiphil.

משכית f.—(1) *image, figure*, from the root **שק**, Ch. **שקא** to look at, to behold, Eze. 8:12, **חורב**, **משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **משכית** **אבן** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **במשיביות** **קספ**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכר** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משכרת f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*, Ruth 2:12.”]

משקרות f. pl. *nails*, Ecc. 12:11; see **מסקרים**.

משח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שח** i. q. **קפח** to pour out; Arab **سفع** to pour out blood, **سفاح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabia to divide”], see **מִשְׁרָה**.

משרה f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שר** and **שר** to rule.

משרפות pl. f. (from the root **שרף**).

(1) *a burning of lime*, Isa. 33:12 (compare Gen 11:3).

(2) *the burning of dead bodies*, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, *lthpa.* to drop [but see *Thes.*]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרקה (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **משרת**, **משרתה** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle:

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (*Phaleg.* II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordiaean mountains.

משא m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משאה**. Neh. 10:32, **משא כל־יד**, “the debts of every hand,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **מישא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּמִדְבַּר סֶפְרָה הַר הַקָּדִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Mouza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushil* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city **سَفَرَا** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **سُجْد** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָב f. (from the root **שָׁאָב** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׁא** No. 2.

מִשְׁאָן m. fraud, deception, Prov. 26:26; from the root **שָׁאָן** No. 1.

מִשְׁאוֹת Ps. 74:3; see **מִשְׁאוֹת**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׁאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׁאָר** II.]

מִשְׁבָּצוֹת plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 26; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבֵּר only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγνῶ*,

ἀγνῶ, to break), Psalm 42:8; 88:8; Jcnah 2:4 **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבֵּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁנָה m. (from the root **שָׁנָה**), error, Gen. 43:12

I. **מִשָּׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׁה** "the saviour of his people" (God) [This word **מִשָּׁה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשֵּׁי**, pr. n. **מִשָּׁה**, **מִשֵּׁי**.

II. **מִשָּׂה** an unused root. Arab. **عسا** to do at evening, whence the noun **אֶשְׁמָשׁ** yesterday, and yesterday (which see), for **אֶשְׁמָשׁ**.

מִשָּׁה pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׁה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **סֵפֶר מִשָּׁה** 2 Chr. 25:4; Neh. 13:1 (Chald. **סֵפֶר מִשָּׁה** Ezr. 6:18). **מִשָּׁה** לוחות **מִשָּׁה** the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **שָׁאָה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΟΥΣ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. te Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*; while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשָּׂה m. (from the root **שָׁאָה**), a debt, Deu. 15:6.

מִשְׁוָה f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

מִשְׁוָאוֹת plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands מְשֻׁבָּב, I regard מְשֻׁבָּב as being the same as מְשֻׁבָּב (from the root שׁוּב), Dagesh being inserted in the first radical in the Rabbinic manner in the forms מְשֻׁבָּב (from שׁוּב, לָוִי, לֵוִי, Prov. 4:21, from לָוִי. It comes to about the same thing if we regard מְשֻׁבָּב as coming from מְשֻׁבָּב, the signification being taken from שׁוּב, but the former is preferable; compare מְשֻׁבָּב.

מְשֻׁבָּב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

מְשֻׁבָּב f. (from the root שׁוּב), a turning away, defection; Prov. 1:32, מְשֻׁבָּב פְּתִים "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשֻׁבָּבִי "turning away from me;" pl. מְשֻׁבָּבִים Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מְשֻׁבָּב f. error, Job 19:4, from the root שׁוּב i. q. שָׁגָה and שָׁגָה.

מְשֻׁבָּב Eze. 27:29, and מְשֻׁבָּב ib. verse 6, an oar, from the root שׁוּב. As to the Dagesh in מְשֻׁבָּב, see under מְשֻׁבָּב.

מְשֻׁבָּב Isa. 42:24 כְּחֵיב, for מְשֻׁבָּב a spoiling.

מְשֻׁבָּב fut. מְשֻׁבָּב; inf. מְשֻׁבָּב, once מְשֻׁבָּב Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مَسَحَ id. Kindred are מְשֻׁבָּב and מְשֻׁבָּב No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by שׁ of the colour), Jer. 22:14; especially to anoint with oil (Arabic مَسَحَ id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מְשֻׁבָּב מְשֻׁבָּב to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom מְשֻׁבָּב עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), מְשֻׁבָּב to preach". The thing (oil or ointment) with which the anointing is performed, is put with שׁ prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. مَسَحَ, Arab. مَسَحَ. Hence מְשֻׁבָּב, מְשֻׁבָּב and מְשֻׁבָּב.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מְשֻׁבָּב, מְשֻׁבָּב, and the words which immediately follow.

מְשֻׁבָּב Chald. oil, Ezr. 6:9; 7:22.

מְשֻׁבָּב f. (from the root מְשֻׁבָּב).—(1) anointing: מְשֻׁבָּב מְשֻׁבָּב anointing oil, Exod. 25:6; 29:7, 21; מְשֻׁבָּב מְשֻׁבָּב holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

מְשֻׁבָּב f.—(1) inf. of the root מְשֻׁבָּב to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. מְשֻׁבָּב No. 2.

מְשֻׁבָּב prop. part. Hiph. (from the root מְשֻׁבָּב) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, מְשֻׁבָּב מְשֻׁבָּב "artizans of destruction," Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare מְשֻׁבָּב; hence soldiers lying in wait, 1 Sam. 14:15. הַר מְשֻׁבָּב (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

מְשֻׁבָּב i. q. מְשֻׁבָּב m. morning, Ps. 110:3.

מְשֻׁבָּב i. q. מְשֻׁבָּב No. 1. destruction, Eze. 9:1.

מְשֻׁבָּב (from the root מְשֻׁבָּב) m. destruction, marred, as a concr. something marred, disfigured, Isa. 52:14.

מְשֻׁבָּב m. (from the root מְשֻׁבָּב) that which is corrupt, or marred, corruption, Lev. 22:25.

מְשֻׁבָּב (from the root מְשֻׁבָּב) m. Eze. 47:11, constr. מְשֻׁבָּב 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

מְשֻׁבָּב dominion, rule; Job 38:33, מְשֻׁבָּב מְשֻׁבָּב "dost thou set its dominion (that of heaven) upon earth?" Root מְשֻׁבָּב.

משי Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τριχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from *מָשָׁה* to draw), nothing else can be learned than that *very fine threads* are denoted.

משי see **משי**.

מְשִׁיחָא ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

מְשִׁיחָא m.—(1) adj. verbal pass. (from the root *מָשָׁה*), *χριστός*, anointed (used of a shield), 2 Sam. 1:21; **מְשִׁיחָא** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַגָּדוֹל** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, Anointed, i. e. prince (consecrated by anointing), Dan. 9:26; more fully **מְשִׁיחָא** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מִשְׁךְ fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. *مَسَك* id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is *מִשְׁכָּה*.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **כִּי**, **לָא** of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **כִּי** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מִשְׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Æth.* *ἰσῆ* id.).—(b) **מִשְׁךְ הַזֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **מִשְׁךְ הַיּוֹבֵל** Exod. 19:13, and **מִשְׁךְ הַיּוֹבֵל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **תִּפְתֹּק**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig tönen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblassen mit dem Ermb.*), see page CCCXL, A. To this answers the Arabic

جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מִשְׁךְ יְדוֹ אֶת־לִצְיָם** "draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *fid mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **מִשְׁךְ חַסְדְּךָ** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מִשְׁכְּךָ חֶסֶד** "I have continued loving kindness to thee." (Compare Syr. *سَك* to draw;

whence subst. *سَك* long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **לְמִשְׁכֵּךְ בִּינִי אֶת־קִשְׁרִי** "to make my body strong with wine." (Syr. *سَك* to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **מִשְׁכָּה בָּהָר הַבּוֹד** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. *مَسَك* id.), with an acc. Ex. 12:21, *to hold*, followed by **כִּי** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **גִּבֵּי מִשְׁכָּה** "a strong people" ["drawn out; hence tall"]. Arab. *مَسَك* Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מִשְׁכָּה**, and—

מִשְׁךְ—(1) *a drawing out*, Ps. 126:6, **מִשְׁךְ הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכָּה**); LXX. *Mosch*; Vulg. *Mosoch*.

משכות-משל

משכות m. (from the root **שכב**) pl. **מִשְׁכָּבִים** constr. **מִשְׁכָּבִים** Lev. 18:22, and **נִי** Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, **מִשְׁכָּב הַצֶּהֳרָיִם** "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male **מִשְׁכָּבִי אִשָּׁה** the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכָּב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root **שכן** pl. **מִשְׁכָּנִים** Ps. 46:5; more often in **נִי** construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully **מִשְׁכָּן הָעֵדוּת** "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of **מִשְׁכָּן** from **אֹהֶל** see above at that word, p. xvii, A; hence **מִשְׁכָּן אֹהֶל מוֹעֵד** of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכָּן Chald. id. Ezr. 7:15.

מִשְׁלַל fut. **יִמְשַׁל**.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. **مِثَّل**, Aram. **ܡܫܠܐ** id.) see Niph. Hiph. and the noun **מִשְׁלָל** similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. **מִשְׁלָלִים** poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by **לְ** of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by **עַל** Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, **וְרָעוּ מִשְׁלָלָהּ לָּהּ** "his arm ruleth for him." Sometimes i. q. *to be over* anything, Gen. 24:2. Part. **מִשְׁלָל** lord, ruler, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare **נְדִיבִים** Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare **דָּמָה**, and Æth. **ወሰሰ**; to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare **מָצַע**). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages, [except the Phœnician] seems to have passed over to the Greek, in which **βασιλεύς, βασιλεύω** has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by **לְ** Isa. 14:10; **לִּי** Ps. 28:1; 143:7; **לְ** Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, *to use parables*, Ezek. 21:5.

HIPIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. **הִמְשַׁל** dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by **לְ** Job 30:19.

Derived nouns, **מִשְׁלָל**, **מִשְׁלָלָהּ**, and those which immediately follow.

מִשְׁלָל m. Arab. **مِثَّل**, Syr. **ܡܫܠܐ** [Ch. **מִשְׁלָל**].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence **מִשְׁלָל** is—

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare *παράβολή*, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. **הָיָה לְמִשְׁלָל** to become a by-word, Deut. 28:37; 1 Kings

9:7. (Arabic **مِثَال** parable, fable, sentence; plur. **مِثَالَات** verses.)

מִשְׁלָל [Masha], pr. n.; see **מִשְׁלָל**.

משל m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

משלח m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **ל** or **ל** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלוח, משלח m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **ל**, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משלש for **משלש**, see **שלש**.

משלם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

משלמות (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמית** 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [**הו**] (**משלמיה** "to whom Jehovah repays," i. e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is **שלמיה**.

משלמת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root **שמם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root **שמן**) *fatness*. Isa. 17:4, **משמן בשר** "the fatness of his flesh." Pl. **משמנים**—(1) *fat*, i. e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. *strong, robust*, *Λιπαοί*. Ps. 78:31; Isa. 10:16.

משמנה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties. Neh. 8:10.

משמע m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

משמעת f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **קר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. *prison*, Gen. 40:3, seqq.; 42:17.—(b) *station of a watch*, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **מקדל משמר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*. Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

משמרת pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a *station*, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4:27, 31, **ואת משמרת מעאם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **שמר משמרתו** Num. 1:53; 31:30, 47, or **הקדש** 3:28, 32, 38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרתו** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **שמרים משמרת בית שאול**. Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

משנה m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*

garded, or the dignity and honour. It is commonly subjoined in the genit., as *הַשֵּׁנִי הַבֶּהֱמוֹת* the second priest, the one next after the high priest (*הַבֶּהֱמוֹת הַרִאשִׁית*), 2 Ki. 25:18; Jer. 52:24; plur. *הַשֵּׁנִי* secondary priests, 2 Ki. 23:4; *הַשֵּׁנִי הַבֶּהֱמוֹת* the second chariot (in order), Gen. 41:43; *אָחִי הַשֵּׁנִי* his second brother (in age), 2 Ch. 31:12; *הַשֵּׁנִי הַבֶּהֱמוֹת* the second part of the city, Neh. 11:9; and simply *הַשֵּׁנִי* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַשֵּׁנִי הַבֶּהֱמוֹת* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אָחִי הַשֵּׁנִי* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֻּרֵי הַשֵּׁנִי* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַשֵּׁנִי* (cattle) of the second order (opp. to *הַשֵּׁנִי*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

הַשֵּׁנִי f. (from the root *שָׁפַט*), *spoil, prey*. *הַשֵּׁנִי* Jer. 30:16; 2 Ki. 21:14; *הַשֵּׁנִי* Isa. 42:24.

הַשֵּׁנִי an unused root, i. q. *مشع* (kindred to *משח*, Arab. *مش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein ausgießen*), to milk clean (*rein ausmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָקָה* Isa. 3:26). Hence [perhaps] *הַשֵּׁנִי*.

הַשֵּׁנִי m. (from the root *שָׁפַט*), *a narrow way* (*schlurweg*), Num. 22:24, *הַשֵּׁנִי הַבֶּהֱמוֹת* "a narrow way between (two) vineyards."

הַשֵּׁנִי *ἀπ. λεγόμεν.* *a cleansing*, prob. for *הַשֵּׁנִי* in the Chaldee form, like *אָחִי הַשֵּׁנִי* for *אָחִי הַשֵּׁנִי* (which see), *הַשֵּׁנִי* i. q. *הַשֵּׁנִי*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁחָה* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *הַשֵּׁנִי*.]

הַשֵּׁנִי ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

הַשֵּׁנִי m. (from the root *שָׁפַט*), constr. *הַשֵּׁנִי* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

הַשֵּׁנִי m. id. Isa. 3:1, *הַשֵּׁנִי וְהַשֵּׁנִי* "support of every kind," e. g. as it is said a little after, of food and drink (compare *הַשֵּׁנִי*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *הַשֵּׁנִי*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

הַשֵּׁנִי f.; see the preceding word.

הַשֵּׁנִי f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *הַשֵּׁנִי*; *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

הַשֵּׁנִי constr. *הַשֵּׁנִי*, with suff. *הַשֵּׁנִי*, pl. *הַשֵּׁנִי* Ps. 107:41, constr. and with suff. *הַשֵּׁנִי* f. (from the root *שָׁפַט*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one* *tribe* (*שָׁבָט*), so on the other hand one family included several fathers' houses (*בֵּית אָבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְנָחָה מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שָׁבָט*, as Joshua 7:17, *שָׁבָט יְהוּדָה* for the preceding *יְהוּדָה מִשְׁפָּחָה*.

הַשֵּׁנִי (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לַאלֹהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יֹשֵׁב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִשָּׁר לֹי הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*הַמִּשְׁפָּט* Ecc. 3:16). *בְּהַמִּשְׁפָּט* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5, *עֲדָה מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *הַמִּשְׁפָּט* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיב*). *אֶת הַמִּשְׁפָּט* to contend with any one, Jer. 12:1. *הַמִּשְׁפָּט* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *הַמִּשְׁפָּט* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *הַמִּשְׁפָּט* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. מִשְׁפָּט וְצִדִּיקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. כָּל־דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֵינִי just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often "מִשְׁפָּטֵי, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e. g. "מִשְׁפָּטֵי Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנְּאֻלָּה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמְּלָכִי regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוּת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place כְּמִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כְּמִשְׁפָּט הָרִאשׁוֹן "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. مِشْط and Gr.

ἵκαν.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנָּעַר וְיַמְעֲשֶׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׂפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. מְקוֹלָאוֹת, גִּדְרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתֵיהֶם Josh. 15:36). To lie down amongst the cattle pens L. l. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaelis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָן an unused root, prob. i. q. מִשְׁקָה to hold; hence to *possess* (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָנָה possession, and ἀκ. λεγόμεν.—

מִשְׁקָנָה Gen. 15:2, i. q. מִשְׁקָנָה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ מִשְׁקָנָה בֵּיתִי הוּא דְמִשְׁקָנָה אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דְמִשְׁקָנָה we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָנָה, an uncommon word, in order to allude to the word מִשְׁקָנָה; such paronomasia are found even in the prose writers of the Old Test.; see under מִשְׁקָנָה No. 2. Others take מִשְׁקָנָה from the root שָׁקַק to run (like מִשְׁקָר from מָרַר), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus*?

מִשְׁקָה m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַק).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה, "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקָלָהּ m. (from the root שָׁקַל), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל, "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל, "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

משקלת Isa. 28:17; and **משקלת** 2 Ki. 21:13.f.; a *plummet*, a *plumb line*, used in making things true and level.

משקע m. (from the root **שקע**), a *place where water settles*, Eze. 34:18.

משרה f. (from the root **שרה** to loosen, to macerate) *maceration, steeping*, Nu. 6:3; **משרת ענבים** "drink made of steeped grapes."

משרוקיה m. (from the root **שרק**) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרעי [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

משיש i. q. **משש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **مسس**, Gr. **μύσσω**, Æthiop. by inserting **ሪ**, **ሪሰርሰ**: id.) Gen. 27:12; compare **משש** V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:59; Job 5:14; with an acc. to *feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, **יִשְׁשׁוּ חֹשֶׁךְ** "they feel the darkness."

HIPIL id. with acc. Ex. 10:21.

משתה m. (from the root **שתה**) with suff. **משתייו** Dan. 1:5, 8; **משתייהם** verse 16 (both sing.); **משתייהם** verse 10.

(1) a *drinking* (bas *Trinken*), Esther 5:4; 7:2; **בית משתה** **בית משתייהם** banqueting room, 7:8; **יין משתייהם** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (*Trank*), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συνπόσιον*, Esth. 1:3; 2:18; 8:17.

משתה emphat. st. **משתייה**, Chald. id. Dan. 5:10.

מת *dead*; part. of the root **מת** which see.

מת or **מת** not used in sing. a *man* (Æth. **ሰጵ**: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתשלח**, **מתשלח** (**מת**) is a construct form, like **אב** Chald. constr. **אבו**, whence **פנואל** (**פנו** in sing. const. **פני**, whence **פנואל**), and also in the Punic, as *Metuastartus* (**מתו עשתרת**) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. **מחובלל** man of Beal.

PI. **מתים**, defect. **מתם** m. *men*, (not of the common gender); Deut. 2:34; **מתים ויהנשים וילדים** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מתים** a few men, Gen. 34:30; **מתים** "men of falsehood," Ps. 26:4; **מתים** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מתים** are well rendered by Luther, *du armer faule Israel*, LXX. *ὀλιγος οὖς Ἰσραὴλ*; but this notion of misery and fewness is not in the word **מתים**, but is taken from the preceding **מתלעלע**.

מתבן m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

מתג with suff. **מתגי** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **מתה** No. 3.

מתה an unused root, prob. i. q. **מת** and **מת** to *stretch out*, e. g. a cord (cogn. **קור**), whence **קנתי** [and perhaps **מת**].

מתוק adj. f. **מתוקה**, pl. **מתוקים** (from the root **תק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of **מת** const. for **מת** man, which see, **ש**=**ש** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ጥጥሐ**: for **ጥጥሐ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **לתח** to spread out, and **תח** and **תח**.)

Derivative, **מתחת** a sack.

מתי pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. **متى**, Syr. **ܡܬܝ**, Chald. **ܡܬܝ**). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac **ܡܬܝ**), Prov. 23:35, **מתי אקץ** "when I awake." Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** *how long?* 1 Sa. 16:1 **מתי אחרי** after how long a time? Jer. 13:27.

מתפלגת f. (from the root **פלג**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **מקל** verse 18; Exod. 30:32, **במתפלגתו** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על סִמְנָתוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַתְּלָאָה, see מָה note, letter c.

מַתְּלָעוֹת plur. i. q. מַלְתָּעוֹת which see, *bitters*, *teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מָתָם m. (from the root מָתַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָתָם we ought apparently to read מָתָם *men*, as found in many MSS.

מָתָן an unused root, Arab. مَتْنٌ *to be strong, firm* (compare the cogn. מָתַן), whence the nouns מַתְּנִים and מַתְּנִים.

מָתָן m. (from the root מָתַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מָתָן אִישׁ מָתָן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מַתְּנָה Chald. f. i. q. Heb. מַתְּנָה *a gift*, pl. מַתְּנִים Dan. 2:6, 48; 5:17.

מַתְּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתְּנִי (shortened from מַתְּנִיָּה, [Mattanai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מַתְּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתְּנִיָּה and מַתְּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מַתְּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מַתְּנִיָּה "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنَان and Syr. مَتْنَان id. more

rarely there is also used the sing. مَتْنٌ one side of the loins or lower back, protuberant with flesh and nerves).

מַתְּקָן fut. יִמְתֵּק.—(1) i. q. Syr. *to suck, to eat with pleasure* (compare מַצֵּץ); Job 24:20, מַתְּקוֹ יִמְתֵּק "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מַתְּקִי לוֹ רִגְבִי נָחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדָּו גַּמְתִּיקִסוֹר "we who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַתְּקִים [and the following words].

מַתְּקָן m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מַתְּקָן m. *sweetness*, Jud. 9:11.

מַתְּקָה ("sweetness," prob. "sweet fountain," opp. to מַרְה, [Mithcah] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מַתְּרָדָת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתְּתָה f. (contr. from מַתְּתָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתְּתָה (from מַתְּתָה), [Mattathah] pr. n. m. Ezr. 10:33.

מַתְּתָהוּ and מַתְּתָהוּ ("the gift of Jehovah" pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.